

THE

# Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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## Eccliaastical Affairs.

### ANGLICAN POPERY.

THE forthcoming Assembly of the Congregational Union will be characterised by a somewhat unusual feature. A public meeting has been called for Friday evening, May 16, for the special purpose of considering, and no doubt of protesting against, the "encroachments of Ritualism and Popery." We think the meeting is well timed; and we trust that, both by its numbers and by its representative character, it may turn out to be an effective demonstration. On that same evening Mr. Miall will move in the House of Commons the resolution of which he has given notice, and the exact terms of which have already been given in these columns. The result of that motion we do not, of course, venture to predict; but of this we are sure, that when once public opinion is awakened to the startling facts which form the justification of the proposed meeting, not only some such resolution as Mr. Miall's, but the legislation it foreshadows, will be carried through Parliament by majorities even more triumphant than those which swept the Irish Disestablishment question to victory. We do not wish to be alarmists; we are not at all afraid of the Pope; we have never willingly accepted aid from the hysterical passions of bigotry. A hollow cry of "No Popery" has, in our judgment, little value, and many dangers; for it has often been raised by a superstitious ignorance, or by a love of spiritual despotism scarcely to be distinguished from those against which it is professedly directed. But an intelligent estimate of the benefits derived from the Protestant Reformation is a very different thing; and, when we find that Reformation flouted, scorned, and even anathematised by increasing numbers of a national clergy, who profess to represent the national religion, we should be dead to the noblest traditions of the past if we did not do our utmost to awaken the attention of our readers to a perverse and mischievous abuse of a national institution and national property, in which they as Englishmen have an inalienable interest. We are the more anxious to do this, because, through a not unnatural anxiety to avoid injustice to self-sacrificing zeal, whatever its associations, we have at times spoken of the pastoral activity and the anti-Erastian spirit of the Ritualistic clergy in terms which opponents

have wrested to applications against which we most emphatically protest. That the Ritualists as a general rule display more enthusiasm, and a higher estimate of the Church's independence, than either Evangelicals or Broad Churchmen, is most lamentably true. But then it is this very zeal which threatens to hand over the so-called "bulwark of Protestantism" to a Popish garrison.

The rapid extension of elaborate and ornate ceremonial is of course notorious. It forces itself upon the attention of the most occasional visitors to Episcopalian churches. But at the same time we very much doubt whether such occasional visitors are at all aware of the grave significance of what they see; and we are quite convinced that comparatively few have any idea of the extent to which Popish doctrines and practices, condemned or abandoned at the Reformation, are boldly resumed at the present day. Every one knows the crosses and candles and priestly paraphernalia which now adorn the Communion-table in our cathedrals and best-known churches. But few reflect how entirely that "table," which the Rubric directing "a fair white linen cloth" at Communion time was intended to distinguish as nothing more than a table, has been completely transformed into an altar of sacrifice. We have before us a "Joint Letter by Five Wesleyan Ministers," together with an appendix justifying the allegations there made; and we can only wish that this pamphlet, intended apparently for circulation only amongst Wesleyan ministers, were in the hands of every Nonconformist in the country. The facts here collected have almost all appeared elsewhere, scattered amongst the various religious periodicals or otherwise. But the momentary and isolated impression occasionally produced is as nothing when compared with their effect when thus gathered into a concentrated form. Here we find that Mr. Bennett is very far indeed from being alone in "himself adoring, and teaching the people to adore, Christ present in the elements under the form of bread and wine." Thus we have the "Catechism on the Church Militant," telling us that "Christ ever offers His body and blood at the throne of His father. His priest representing Him offers His body and blood at the altar; and that which is offered in heaven and that which is offered at the altar is one and the same offering." Again, we are asked in "The presence of Jesus on the altar"—"Shall we then ask what is the good of being present when He graciously condescends to be present among us in the very Body and Blood which, when He was made man, He took and united to His Godhead?" We might easily multiply extracts; but it is needless, for readers may readily ascertain for themselves that under the protection of the Bennett judgment, the coarse and vulgar doctrine of Transubstantiation, turning the most sacred Christian rite into sheer fetishism, is continually taught and practically carried out, with all the authority which priestly position in the Established Church can give.

But more; our readers will remember that very recently the good town of Southampton was scandalised and alarmed by the rumour of a secret clerical conclave, in which, not the expediency, but the best mode of using the confessional in the Church of England was anxiously debated. The proceedings of that conclave being unpublished, many may have

thought that rumour magnified, if it did not create the subject of scandal. But whatever was said or done at this meeting, it is a notorious fact that many of the clergy are doing their utmost to restore confession as a sacrament of the Church. But what is still worse, however little success they may have with men, they do succeed in bring women and youths under perhaps the most accursed bondage that ever enslaved the conscience of humanity. In a work entitled, "Confession a Help to Heaven," issued by the Church Printing Company, established "in the interests of religion and the Church of England," we read:—

"A woman, among other things upon her conscience, has a sin of impurity troubling her; she goes to confession at regular intervals. . . . Now, what questioning upon the seventh commandment would she have to undergo? Possibly none at all, and nothing that could hurt her sense of purity, if examined on the point; for this reason—namely, that the penitent is supposed to have been instructed in confession, and to have prepared properly for it, and to confess things just as they happened, fully and truthfully. They accuse themselves humbly and fully of their sin; how it came about, what it was, how often it occurred, and so on (page 11).—But it is said that, even allowing the priest to be immaculate, the idea of a woman repeating to him her violations, in any way, of the seventh commandment, is very indelicate, and not to be thought of—it must be bad for both. As for ourselves, we are willing to incur the danger. D.V., our frequent communion will preserve us, and more than counter-balance the evil."

Note that exquisite "D. V." *God willing*, that the tenderest feelings of womanhood should be outraged! *God willing*, that the prerogative of heavenly pardon should be usurped by an arrogant priesthood! *God willing*, that the laws of nature should be set at naught, and the Scripture slighted, which says, with such scorn, "every fool will be meddling!" We feel bound to apologise to our readers for reprinting this disgraceful extract; but we think we are fully justified by the absolute necessity for arousing the fathers and brothers of England to an understanding of the ultimate tendencies of the pretty ceremonials with which they sometimes amuse themselves on a Sunday morning. If this kind of thing does not rouse public indignation, the demoralising influences of ecclesiasticism must have extended farther and deeper than even we had feared. Let no one think that such instances of Romanist superstition in the heart of the Church of England are any longer exceptional or extraordinary. Long immunity has given boldness; and now, with an infatuation worthy of the Vatican, our Anglican priestlings confront the nineteenth century with an impudent insistence on the immortality of an old-world fetishism.

Is not this a question which touches the rights of Englishmen? How is it that a nation so susceptible in political matters to any slight on personal independence should tamely bear the abject spiritual slavery which our boasted parochial system now involves? It has come to this, that it depends to a large extent on the tone of feeling at the Auction Mart whether the "next presentation" shall go to a Rationalist or to a Romanising priest. And when an incumbent dies the poor worshippers, sold like sheep, have to wait in shivering suspense to know whether they are to be taught the latest German speculation, or the last new thing from the Vatican. If the forthcoming meeting in Finsbury Chapel is fairly representative, it may disperse to all parts of the country the seeds of an agitation which will effectually destroy the present unstable equilibrium of ecclesiastical parties.



## ECCLESIASTICAL NOTES.

It looks to us as though the bishops were being "worried" about Ritualism and Romanism in the Church. On Monday the two archbishops received a memorial signed by no fewer than sixty thousand influential laymen against Ritualistic practices, and requesting them to use their Episcopal authority to suppress them, telling [the bishops, at the same time, that if they do not do so the position of the Established Church will be imperilled. This memorial was presented by a weighty deputation, who backed the views expressed in very plain language. The Archbishop of Canterbury, in reply, said he would not allow the law to be a dead letter, and that he would do all he could to enforce it. At the same time, the Archbishop could not help making his usual sort of reference to the Nonconformists, who, he said, thought they would greatly gain if the Church was disestablished, but he thought the only body who would gain by it was the Church of Rome. We say, in reply to this, that to our knowledge, nobody has expressed the opinion that Nonconformists would gain by disestablishment. On the contrary, it has always been held that the Church will be the principal gainer. As regards Roman Catholicism, it is quite certain that it is now gaining by the Establishment, and quite certain that the Roman Catholics, therefore, oppose the disestablishment movement. But, perhaps, as the Marquis of Salisbury hinted on Monday night, the archbishops, bishops, and clergy do not read the newspapers, and therefore do not know what is going on.

It is not easy to trace the proceedings of the Irish Church Synod, the resolutions and amendments being so exceedingly numerous. We find, however, at present, that in addition to the strong Protestantism of the declaration concerning the Real Presence, the Evangelicals have gained a slight victory in the baptismal service. They have been endeavouring to get rid of everything in that service which indicates that a process of regeneration accompanies the act of baptism, but they have not altogether succeeded. The word "regenerate" has been left out of the first exhortation, but this is merely a verbal victory, the word being simply unnecessary. The word is of importance, however, in the address after baptism, and therefore a strong effort was made to expunge it, but it did not succeed. The necessary majority of the laity—as many as 124 to 49—voted for its being left out, but a majority of the clergy were in favour of the word being retained. While we write the synod is discussing a proposal of Dr. Reichel that the exhortation after baptism—"Seeing how, dearly beloved brethren, that this child who is regenerate"—be altogether left out, and a thanksgiving, with the word "baptized" instead of "regenerate," substituted. It is also suggested that both these forms be inserted for the clergy to use as they may please, so that the High Churchman may not lose the word regenerate, and the Low Churchman may not be obliged to use it. These proposals are now before the synod, but it is greatly to be doubted whether any substantial change will be made in this direction. The laity are willing and anxious enough, but the clergy don't like to lose their "regenerating" power.

The Occasional Services Bill is still being hotly discussed in the *Record*. Canon Ryle has the good sense to see that it is the Nonconformists who are gaining under the present system, and he has therefore written heartily in favour of the bill. Mr. Ryle always writes rather vigorously, taking care to let his meaning be thoroughly known. Thus, speaking of neglected parishes where there is no "Gospel ministry," or where there is an "unfaithful" incumbent, Mr. Ryle says:—

But what does the Church of England do for such parishes as these? I answer, "Nothing, nothing at all!" It is precisely here that our system fails and breaks down altogether. His people may be perishing for lack of knowledge! Infidels, Socinians, and Papists may be going to and fro and beguiling unstable souls! Dissenters of all sorts may be building chapels, and filling them with the families of aggrieved and neglected Churchmen! The children of the Church may be drawn away from her every year by scores! But no matter! The Church cannot interfere! The Church of England looks on with folded arms, and does nothing at all. Can any one imagine a more ruinous system?

The *Record's* reply to this question, is "Yes!" and that would be the passing of this bill! Mr. Ryle rejoins in Monday's *Record*. He says there are perhaps 2,700 parishes in England (100 in each diocese) that are in a very unsatisfactory condition. He says again—

I am driven to the conclusion that Mr. Salt's bill, with all its possible results, is the best remedy for the evils which I deplore. Let every Churchman, with proper regulation, have liberty to open a place of wor-

ship for Churchmen in any parish throughout the land without waiting for the permission of the incumbent. Let us cease to tell Churchmen, practically, that they must either attend the parish church to hear that which is unsound or unprofitable, or go to a Dissenting chapel, or go nowhere at all! The actual results of Mr. Salt's bill, if it become law, it is hard to predict. My own firm belief is that it would do far less harm, and far more good, than most people suppose. I only fear that very few Churchmen would take advantage of it. But if it multiplied proprietary chapels in large towns, I should like to know what harm that is likely to do. When I think of Bedford-row Chapel, Park Chapel, Portman Chapel, Long-acre Chapel, Conduit-street Chapel, Belgrave Chapel, and the Lock, I will never admit that a few additional proprietary chapels are going to ruin the Church of England! What our Church wants is more liberty for her children to arise and build! Finally, I repeat my solemn complaint that the opponents of Mr. Salt's bill appear to me to ignore the deplorable condition of Churchmen in many hundreds of parishes of this country. They object to Mr. Salt's remedy, but they offer none of their own. Surely they forget that, while they are zealously contending for the integrity of the parochial system, they are risking the loss of myriads of souls—souls which are annually perishing for lack of knowledge, or compelled to leave our pale.

This is just one of the instances in which there will be no radical reform until disestablishment. Mr. Ryle has his eye open to this result, but he will not be able to open the eyes of his brethren, who will keep on the old armour until it crushes them by its weight.

We are glad to read another letter on the Burials Bill from the pen of the Rev. Llewelyn Davies. Mr. Davies has read all that has been written in reply to him, and he still holds to the right of the Nonconformists in this matter. Indeed, he carries the war into the enemy's camp. It having been objected to the measure that it would diminish the personal power and authority of the country clergyman, Mr. Davies confesses that he "should not be unwilling to see the authority of the benefited clergyman reduced." He holds that "the power of the incumbent has increased, is increasing, and ought to be diminished." On another point he says:—

Mr. Bryan King must have often officiated in a London cemetery, and must know what the Church has come to tolerate without agony in most towns. We enter by the same gate with Dissenters; the graves of Dissenters and Churchmen are not separated, so far as I am aware, even by the dwarf wall for which the Church has sometimes contended; the clergyman reading the burial service of the Church over some possibly not very pious or loyal Churchman may be within hearing of the solifidian prayer of the Dissenting minister. And the faith of the Church has survived all this.

Now, let the churchyards cease to be altogether exclusive. Let them come to be regarded as "cemeteries." In other words, let the Burials Bill be passed, and I venture to prophesy that "the Church," in the person of her most jealous priest, would find some consolation in the fact that she had not to identify with Churchmen, in the hopes and assurances of her burial service, the Infidel, the Unitarian, and the solifidian.

It is impossible to review, in these columns, all the proceedings of the various denominations at the May meetings, but we may direct especial attention to the striking statements of the Rev. Mr. Henderson on the Jamaica churches at the meeting of the Baptist Missionary Society. That minister was able to show that the island, mainly by the voluntary principle, is as well supplied with places of worship as this country, and that they are better attended; that the effect of disestablishment there has been to throw down to a great extent the barriers between Nonconformist and Episcopal ministers; that the once wild district of Morant Bay, the scene of the terrible outbreak and massacre, is now, thanks to Baptist missionaries, peaceful and improving; and that the coloured race—Carlyle's pumpkin-eaters—have found means, and exhibited sufficient liberality, to pay off the debt upon every chapel in the colony with which they are connected. Mr. Henderson has, therefore, a right to declare that if voluntarism has anywhere proved a success it has done so in the island of Jamaica. At the same meeting, and in the interesting report submitted by the secretary, great prominence was given to the remarkable growth of native agency for the spread of the Gospel.

At the second session of the Baptist Union, among other things, a resolution was moved by Dr. Stock, seconded by Mr. Templeton, and cordially adopted, in favour of Mr. Miall's disestablishment motion.

## THE DISESTABLISHMENT MOVEMENT.

LONDON.

On Thursday night Mr. Mason Jones lectured at the Town Hall, Shoreditch, on Disestablishment and Disendowment. The *Eastern Post* states that the hall was crammed, and that many opponents of the disestablishment movement were present. Mr. Jones' address excited great applause. At the close a resolution in favour of disestablishment was moved, and then the Rev. Mr. Hugo, rector of West

Hackney, moved an amendment which he supported in a brief speech. The original resolution was carried by about 1,800 to twenty. A vote of thanks was passed to Mr. Jones.

## BISHOPS AUCKLAND.

More than five columns of the *Auckland Chronicle* are occupied with a discussion of an uproarious meeting held in that town on Monday evening last, on the occasion of the Rev. J. H. Gordon's visit. It is said that such tumult is beyond the experience of the oldest inhabitant. Mr. Gordon visited Auckland four weeks ago, and a resolution against disestablishment was then passed. This was a second visit, and large preparations were made by both sides by placards, circulars, &c. The Town Hall had been engaged by the Liberation party for half-past seven. The Church party then engaged the same hall for a meeting at six. Any one can imagine what took place. Both Liberationists and Churchmen were present at six, and a very excited meeting was held, with a hot discussion, at the end of which Mr. Gordon, who was received with cheers and yells, made a brief speech, and moved a resolution in favour of disestablishment, which was carried by a large majority. The local reporter says:—

The scene that now ensued defies our powers of description. The hall became a perfect Pandemonium. We have said the friends of the Establishment, including Mr. W. D. Trotter, Mr. W. V. Thompson, Mr. Moore, Mr. Armstrong, and numerous others, had mounted the platform, accompanied by a number of others, who commenced to sway backward and forward in a most undesirable manner, being specially assisted in this work by two or three half-drunken persons who, and we have this on undeniable authority, had been hunted up out of a tavern in this town. Two or three forms on which people were standing in the body of the room gave way with a loud crash. Free fights occurred in front of the platform, the roughest of the rough in the assembly seemed all striving to get towards the platform, whilst those to whom the platform legitimately belonged would have only been too glad to have had those persons off who had already got on. In fact, riot reigned complete, and the friends of the Liberation Society on the platform wisely came to the conclusion not to meet force by force, but quietly to submit to the rough pushing about they received, hoping that in time the rowdies would cease of their own accord. A quarter of an hour passed in this manner, in which the reporters' table was upset, chairs were broken, and several persons injured and violently pushed off the platform, whilst a portion of the attire of some who had ascended the platform when Mr. Gordon did was either injured or destroyed. This rioting, too, was not confined to the rank-and-file. Demands for the "police" were heard, and Inspector Farbridge, Sergeants Harrison, Hutchinson, Caygill, Police-constables Coates and George Coates ascended the rostrum to quell the tumult. Their presence, however, had but a partial effect, since they did not insist on the platform being left in possession of those who had engaged the hall, but allowed the disturbers still to remain on. The noise all this time was something terrible, being a compound of all the sounds generally heard at public meetings, only highly intensified. Occasionally a demand for "Three cheers for Gordon" and "Three cheers for the chairman," given with much heartiness, showed that the Liberationists were still the stronger party. Several attempts were made to push the lecturer and the Rev. S. Sellars off the platform, but were effectually prevented by their supporters.

There being no appearance whatever of the likelihood of the meeting ever settling down again, Pastor Gordon, at the urgent request of some of his friends, determined to go outside and join the meeting which was being held there. He accordingly rose from his seat, and, advancing to the front of the platform, waved his hand towards the door. The signal was at once understood, and out rushed the people by both doors.

An open-air meeting was being held during the Town-hall meeting, and this those who had left the hall joined. The speakers occupied a wagon. The Rev. H. A. Milton appeared to oppose Mr. Gordon, and the discussion was very animated. The crowd numbered 4,000 persons, and at one period got very excited, and threatened to turn the wagon over. Mr. Gordon, by his tact, prevented this, and moved a resolution in favour of Mr. Miall's motion. It was opposed by Mr. Milton. The vast crowd voted with Mr. Gordon. Mr. Milton having about 200 hands held up in favour of his amendment. The meeting separated in tremendous enthusiasm, with "God save the Queen," and a large crowd followed Mr. Gordon to the station and cheered him off, not, however, before a "Church defender" had thrown a stone of the size of a man's fist at him, which missed its object, but occasioned considerable hurt to a friend—Mr. Sellars. "Thus," says the *Auckland Gazette*, "ended a scene of tumult which we can only hope may never occur again."

## WHITBY.

On the next evening Mr. Gordon lectured at Whitby on Church Property. "Although," says the local report, "there had been some 'unhealthy excitement' on the subject, the meeting passed off quietly, but the lecture-hall was crowded from floor to ceiling with a most enthusiastic audience."

## MIDDLETON, LANCASHIRE.

On Tuesday of last week, the Rev. Mr. Green, M.A., of Ashton, lectured at the Co-operative Hall, Middleton, on "The effect of unsectarian education, and of disestablishment on the religion of the people"; in reply to a lecture by the Rev. Waldegrave Brewster. The chairman referred to the attacks made on the Liberation Society, some of which he quoted, and said that in the name of truth and fair play, he had acceded to a request to preside over that meeting, for the aims of the Liberation Society had been so grossly misrepresented, and its friends and supporters so foully calumniated, that



he thought he should have been wanting in self-respect, and certainly unworthy the name of Nonconformist and Unitarian, had he acted otherwise. The lecturer commenced his address with a compliment to Mr. Brewster, and then proceeded to deal with the subject of discussion, taking up, one after the other, the attacks that had been made on Nonconformists for their advocacy of secular education. Next, he dealt with the objects of the Liberation Society, which he vindicated with great conciseness and ability. We regret that our space does not allow us to quote. At the close, the usual votes of thanks were passed, and it was suggested that Mr. Green should print the lecture.

## RIPLEY.

Last week seems to have been a rather exciting one for Ripley. On Tuesday Dr. Potter, of Sheffield, lectured there, when only one-third of the audience expressed their thanks for his address, upon which Dr. Potter said, "It was a most ungracious thing." On the following evening Mr. Gordon replied to Dr. Potter, Mr. Hutchinson occupying the chair. Mr. Gordon was received with great enthusiasm. The *Ripley Advertiser* states that he handled Dr. Potter "in a most interesting and able manner, calling forth repeated bursts of applause, and clearly showing that he is thoroughly master of the question, whether viewed scripturally, politically, or socially." Mr. Gordon was thanked with enthusiasm.

## MR. MIALI'S FORTHCOMING MOTION.

(From the *South Wales Daily News*.)

The question of disestablishment increases in interest as the day approaches upon which Mr. Miall will reopen the campaign, as leader of the Political Dissenters, in the House of Commons. Already several important meetings have been held in Wales, for the express purpose of eliciting opinion, exciting enthusiasm, and stimulating the ardour of the people. It is fortunate for the cause in the Principality, that the popular feeling is strongly in favour of an immediate and entire severance of the Church from the State. At Llanelli, a day or two ago, this was made unmistakably apparent, so far as that locality is concerned, while meetings recently held at Cardiff, Swansea, Merthyr, and other centres have been fruitful of good results. Indeed, the voice of the people is almost unanimous in support of Mr. Miall, and we may, therefore, safely predict, so far at least as South Wales is concerned, that his hands will be strengthened by the cordial action of Welsh Liberal members, when next he essays to bring the matter before Parliament. . . . In Wales the almost universal belief is that the Establishment "is hurtful to the religious and political interests of the community," and on this point Mr. Miall may be sure of a hearty support from the Principality. So patent has been the fact among Welshmen for many years, that eight-tenths of them have disestablished themselves, and cast of all allegiance to a State-paid Church. In other districts of the United Kingdom a similar belief is gaining ground. When the so-called National Church has been cut adrift from the State it is by no means improbable that it will continue to flourish in the atmosphere of freedom with greater vigour than before. Many of the most able and pious of her divines have long held the opinion that the voluntary principle would tend to popularise the Church to which they are attached, and give their ministrations greater effect. Besides which the objection to the sale of livings, next presentations, and patronage is growing stronger every day among the clergy themselves. These circumstances, added to the internal divisions in the Church, must contribute to bring about the end for which Nonconformists labour with hopeful expectation. Mr. Miall may, therefore, look forward to the result of his motion with confidence. He may not be followed into the lobby by a majority, but he will assuredly receive a large accession of votes to those recorded last year in favour of disestablishment.

## ROMISH TEACHING IN THE CHURCH OF ENGLAND.

An important and influential deputation waited upon the Archbishops of Canterbury and York on Monday at Lambeth Palace to present a memorial against Romish teaching in the Church of England. Among those present were Lord Oranmore, Lord Fitzwalter, Mr. Newdegate, M.P.; Mr. Holt, M.P.; Mr. R. S. Falconer, and Professor Donaldson.

Captain PALMER, the secretary of the Church Association, under whose auspices the deputation was appointed, read a memorial which had been adopted at a conference of the association held at the National Club some time since. The memorial referred to the Bennett Judgment and appealed to the archbishops to exercise all the authority vested in them for the entire suppression of ceremonies and practices adjudged to be illegal, and in the event of that authority proving insufficient, to afford all other needful facilities for the due enforcement of the law; to take especial care that in the consecration of new and in the restoration of old churches no form of architectural arrangements and no ornaments be allowed which might facilitate the introduction of the superstitious practices and erroneous doctrines which the Church at the Reformation disowned and rejected; and, lastly, in the admission of candidates to holy orders, in the licensing of curates, and in the distribution of

patronage, to protect the memorialists and their families from teaching which, though it might not subject the individual offender to official condemnation, was, when taken in its plain and obvious meaning, subversive of those truths to which the Protestant Church, as keeper and witness of Holy Writ, had ever borne its faithful testimony.

Mr. T. R. ANDREWS, chairman of the Church Association, said the memorial had been signed by 14 lords, 17 baronets, 17 knights, 5 honourables, 11 members of Parliament, 15 mayors, 268 justices of the peace, 268 deacons, and 328 churchwardens, besides a large number of others, making a total of 60,200 signatures. It was simply a lay memorial, and those who presented it were heartily attached to the Church of England. At the same time they submitted that there must be some limit to the comprehensiveness of the Church of England, and the Church had wisely defined those limits in her articles, creeds, and formularies. Although, through the agency of the Church Association, the law was clearly set forth, obedience to the same was not enforced. The decision in the Mackonochie case was given in December, 1868, and that of the Purchas case in February, 1871, and he thought the faithful laity could not be charged with impatience if they now asked how long those decisions were to remain a dead letter. Lord FITZWALTER said he cordially agreed with all that had been said. Mr. HOLT, M.P., said the laity of the Church of England took a great interest in the question, and he believed the memorial to be a fitting sequel to the work in which the Church Association had been engaged. The association undertook to obtain an authoritative declaration of the law with respect to certain questions of ritual the legality of which was doubtful. They had ascertained the state of the law, and they now turned to the bishops to ask them to enforce it. They were not asking them to assist any party measure or crotchet, but merely to enforce the law as it stood. Mr. NEWDEGATE, M.P., said they had been contending against the danger of illegality becoming privileged by exemption.

The Archbishop of CANTERBURY, in reply, said it appeared to them that the most respectful course they could take to so large and important a gathering, and to so important a paper as had been presented to them, would be that the archbishop and himself should quietly, together, draw up a written answer to the request and circulate it. (Hear, hear.) This would be done as soon as they possibly could, although the exigencies of Convocation might possibly cause a few days to intervene. At the same time, he did not think it would be respectful to the deputation not to say a few words. To the two questions they had asked him, whether the law should be obeyed, and whether he was prepared to do all in his power to enforce it, he distinctly answered in the affirmative. (Loud cheers.) And as to the question whether the law was to remain a dead letter, he answered in the negative. (Cheers.) He felt extremely grateful to the laity for waiting upon him in such numbers as they had done, and considered it a very hopeful sign. He read a quotation from one of his recent charges, when he held up the law to be obeyed in every particular. He hoped the laity would weigh the responsibility that lay on them in the selection of churchwardens, especially in the newly-formed districts, as they often found ritualism prevailing in such districts before they knew where they were. He could assure them it would be no fault of his if the law remained a dead letter, and that, he believed, was the view of all his brethren on the Episcopal bench. (A Voice: "Wilberforce.") Laughter and "Hear, hear.") He could not answer for all, but he believed there was not one amongst them who would repudiate the doctrines of the Reformation. (Hear, hear.) They were all agreed in opinion as to the obedience that was due to the law. He thought those who left the Church of their forefathers took an extremely wrong course. He had heard of "Free Churches," but he did not know what Church was so free as the Church of England, and perhaps much of their difficulty arose from its being so free as it was. (Hear, hear.) He had a great deal to do with some of the Free Churches of London, and the history of them was not a very creditable history, and they always came to nothing. (Hear, hear.) He believed the good sense and good feeling of clergy and laity would carry them triumphantly over all difficulties, as they had carried them triumphantly over difficulties in former periods. Let the Nonconformists disabuse themselves of the idea that they would gain any advantage over the Church of England. The Church that was most likely to gain was the Church of Rome. (Hear, hear.) The Archbishop of YORK made a similar reply to the questions asked as that made by the Archbishop of Canterbury, and explained the steps he took in the Voysey case, which had been alluded to by Mr. Mullinger. He knew of no diocese where steps had not been taken to put the decisions of the court of law into practice.

After thanking the archbishops, the deputation withdrew.

## THE ENGLISH PRESBYTERIAN CHURCHES.

The Synod of the English Presbyterian Church has recently held its sittings in Newcastle-on-Tyne; the Rev. Thomas Macpherson, of Liverpool, being the moderator. Several points of considerable interest to Presbyterian and other churches in England were very fully discussed. The first question of public interest brought under discussion was the proposed union of the English Presbyterian Church with the United Presbyterian Church in England.

The following resolution, proposed by Dr. CHALMERS, of London, seconded by Dr. DONALD FRASER, was adopted by 157 votes to six:—

That the Synod receive and adopt the report on the proposed union of the Churches, and record its high satisfaction with the progress made towards the union which it has so long had in view, and its gratitude to Almighty God for the near prospect of its consummation. 2. That the Synod approve generally of the terms of this proposed union, as reported by its committee, and transmit the same with the relative documents to presbyteries and sessions for their consideration, with instructions to transmit their views thereanent to the convener of the union committee, not later than the 31st day of October next. 3. That anticipating the approval by the negotiating churches of the proposed terms of union, and of the formula for the ordination and induction of ministers which has been proposed by their joint committee; as also the concurrence of the United Presbyterian brethren in the recommendation of the said committee that the union be consummated with the least practical delay, the Synod resolve to hold its next meeting in the month of May, 1874, at the time when the General Synod of the United Presbyterian Church is in session, and take whatever steps may then become necessary for carrying the union into effect. 4. That the committee of union be reappointed, with instructions to communicate with the finance committee of the Church in regard to the arrangements requisite on the occasion. 5. That the moderator and Professor Chalmers be appointed the commission of this church to the General Synod of the United Presbyterian Church, for the purpose of conveying the fraternal and Christian congratulations of this Synod on their negotiations having reached so hopeful and forward a stage; of acquainting their brethren of the cordiality with which the proposals laid on the table by the joint committee have been received; and of expressing their fervent desire that, by the blessing of God, a way may be found for accomplishing the object of their united wishes.

The Synod also discussed very freely the Bennett judgment in the Church of England, upon an overture from the Presbytery of London, which asked the Synod to take into its consideration the serious import and consequences of recent legal decisions affecting the Established Church, and to issue such a public testimony and adopt such measures as might be required in the interest of Divine truth and the Protestant Reformation. A resolution to the following effect, moved by Dr. Fraser, was adopted:—

That the Synod receive the overture from the Presbytery of London, and having had its attention called to the alarming progress in the Established Church of such teachings and practices as involve some of the most fatal heresies of the Church of Rome, and to the fact that efforts recently made to restrain such doctrines and practices by suits at law have proved of no avail, resolve to appoint a special committee, with instructions to prepare and issue an address to congregations on the serious dangers which now threaten the cause of Divine truth and the highest interests of this realm, and also to communicate with Evangelical Christians and Churches faithful to the principles of the Reformation, with a view to concerted action for the preservation of our common Protestant faith, and in the direction of delivering the nation from complicity with the maintenance and propagation of disastrous error.

An amendment that there should be an addendum in the motion after the word "avail"—"The Synod declare that in existing circumstances the Union of Church and State in England is indefensible"—was lost by 59 votes to 49.

## UNIVERSITY REFORM.

The following memorial, bearing 142 signatures, has been sent to Mr. Gladstone from Cambridge:—

We, the undersigned, being resident Fellows of Colleges and other resident members of the University of Cambridge engaged in educational work or holding offices in the University or the colleges, thinking it of the greatest importance that the universities should retain the position which they occupy as the centres of the highest education, are of opinion that the following reforms would increase the educational efficiency of the University, and at the same time promote the advancement of science and learning.

I. No Fellowship should be tenable for life, except only when the original tenure is extended in consideration of services rendered to education, learning, or science, actively and directly, in connection with the University or the colleges.

II. A permanent professional career should be as far as possible secured to resident educators and students, whether married or no.

III. Provision should be made for the association of the colleges, or of some of them, for educational purposes, so as to secure more efficient teaching, and to allow to the teachers more leisure for private study.

IV. The pecuniary and other relations subsisting between the University and the colleges should be revised, and, if necessary, a representative board of university finance should be organised.

We are of opinion that a scheme may be framed which shall deal with these questions in such a manner as to promote simultaneously the interests of education and of learning, and that any scheme by which those interests should be dissociated would be injurious to both.

The following is an analysis of the signatures:—Total number of signatures, 142. 127 have signed all the resolutions; 141 have signed No. I.; 139 have signed No. II.; 138 have signed No. III.; 131 have signed No. IV. Of 17 heads of colleges 2 have signed; of 33 professors 26 have signed; of 26 tutors 20 have signed; of 84 assistant tutors and lecturers 66 have signed; of 57 resident fellows, university and college officers (exclusive of the above), 28 have signed.

Mr. Gladstone has returned the following reply, addressed to the Rev. R. Burn and the Rev. H. A. Morgan, who had forwarded the memorial:—

10, Downing-street, Whitehall, April 28.

Gentlemen,—I have to acknowledge the receipt of your letter of the 25th, with the important document which sets forth the views of so large and weighty a part of the residents of Cambridge with respect to some subjects of very great moment to the University. It gives me great pleasure to find supported by this authoritative judgment a proposal with respect to the tenure of Fellowships, the principle of which was included in the Oxford University Bill of 1854, but which the state of parliamentary and academic opinion at the time compelled the Government of Lord Aberdeen to with-



draw. The time has hardly arrived for bringing into a working shape proposals for extending and invigorating the action of the universities and colleges in connection with the more effective application of their great endowments; but I may venture respectfully to assure you that the subject is one which, in whatever position I may be placed, will always command my warm and friendly interest.—I have the honour to remain, Gentlemen, your very faithful servant,

W. E. GLADSTONE.

At the Oxford Union to-morrow, Mr. W. S. Shirley, of Balliol, is to move, "That the Church of England ought to be disestablished and disendowed." An animated discussion is expected.

FATHER HYACINTHE on Sunday celebrated mass at Geneva and preached. He declared that confession was a formidable immorality unless it was voluntary, and that that would be the first and most urgent reform to be considered in the approaching Synod of the Old Catholics. Excommunication has been pronounced at Geneva against all Roman Catholics who shall attend the preaching of Father Hyacinthe.

CANON RYLE ON THE STATE CHURCH.—In a letter to the *Record*, on Monday last, the Rev. J. C. Ryle says:—"There are hundreds of parishes in this land in which the Church of England is doing nothing, practically, for the souls of the people. In some cases the incumbent is careless, thoughtless, worldly, ignorant of true religion, and profoundly indifferent to spiritual things. In other cases the incumbent is full of zeal, but unhappily the zeal is not according to knowledge, and takes the direction of semi-Romanism or Neologianism. In both cases the evil is enormous, the injury to souls is immense, and the damage done to the Church of England incalculable."

THE POOR MAN'S CHURCH.—The Duke of Rutland was present at the reopening of Cheveley Church, Suffolk, and in a subsequent speech said he was unfortunately old enough to remember attending Divine service in that church for a great number of years; and in former years a great portion of the congregation was made up of the labouring people in the parish. He was sorry to say that to-day he did not think there was a single labouring man in the church. It had been the case now for many years, and he was afraid it was the case in most of their churches. (No, no.) Well, he was very much afraid it was very much the case, that they did not see the labouring population in the same proportion as they formerly did in the churches; and he would venture to express a hope that the munificence of his friend and his kindness of heart and his ministrations, would gradually bring them back to the Church of England. He hoped they might have the middle classes and the clergy, as they saw them that day, and with them the poor, all worshipping God together as one united congregation.

THE IRISH EPISCOPAL CHURCH.—In the Irish Church Synod there has been a succession of debates on the baptismal service, the Evangelical party proposing to omit the declaration that "this child is regenerate" from the three services, the baptism of infants, of adults, and in private baptism. This motion was opposed by the Bishop of Meath and the Primate, and supported by the Bishop of Cashel, and resulted in a division, which showed a majority of clergy in favour of retaining the phrase objected to, and as remarkable a preponderance of the laity on the opposite side. The clergy who voted for the omission of the passage from the office numbered 45, and those against it were 110. On the other hand, the laity in favour of the change were 106, and the noes 74. The Low-Church party determined to open up this matter again, a very strong feeling existing among them on the subject, and Canon Reichel gave notice of a proposition to omit the declaration as before, and to put in its place a passage from an ancient Gallican office, in which prayer is made that these "may live according to that holy baptism which they have received, that, finally, through the assistance of Thy grace, they may be presented before the judgment-seat of Christ." Sir Joseph Napier, however, acting as assessor, has ruled that the motion cannot be put in this form, as the first part of it would be a proposal to do that which the Synod had just decided not to do—namely, omit the "regeneration passage." Canon Reichel, consequently, is now restricted to proposing the "Gallican form" as an alternative office which such clergymen may use as cannot conscientiously employ the words of the present one.

THE PROGRESS OF RITUALISM.—The *Norfolk News* published an address "To the Protestants of Norfolk," from "A Protestant and an Englishman" in which the writer says:—

In every part of the county, "Romanising" is being carried on in shameful disregard and open defiance of the convictions and protestations of the Protestant members of the Established Church.

The Bishop, it is privately said, is deeply grieved at these deplorable manifestations, and numbers of excellent clergymen share their diocesan's sentiments. But we hear of nothing being officially said or authoritatively done to check this growing, this rampant evil.

In Norwich, the boldness of these proselyters for Rome runs into audacity and impudence. In St. Lawrence, the Confessional is established, and the announcement publicly made of the hours appointed for men and women to go and confess. In St. John's, the next parish but one, a new rector has come fresh from St. Barnabas, Pimlico, the hotbed of the Romanising propaganda, who, by his very first proceedings, has driven abroad a flourishing congregation which could not endure his Popish ways.

In every part of the city with more or less of demonstrations, these tendencies Romeward are showing themselves to the great grief of all true Protestant people. Gradually and insidiously the minds of young people are being infected with heresies which rather than accept our Protestant forefathers perished at the stake.

The Church of England cannot continue much longer in its present distracted state. Not only the Church itself but all Christendom suffers. Meanwhile nothing grows except Romanism and Scepticism. Who can wonder that Infidelity spreads when Christianity shows itself so weak and so liable to corruption, and moreover, when Evangelical Bishops and Evangelical clergymen dare not and will not open their mouths, or stir a single step to stay the pernicious practices which are reducing "the bulwark of Protestantism" to a miserable mass of rotten timbers.

PALESTINE EXPLORATION FUND.—The quarterly statement issued on behalf of the Palestine Exploration Fund states that in February portions of four more sheets of the new map arrived in England, making a total up to the present of 1,200 square miles, which represents the whole of last year's work. The committee have now made application for another non-commissioned officer of Royal Engineers to strengthen the party and accelerate the survey. If their application to the War Office be granted as on all previous occasions, the new man will be sent out at once; and if they could see their way to sending out another in addition, the progress of the new map would be very rapid. The work already done is in the highest and best kind of map-making, on a scale of one inch to the mile, and will give, when completed, a perfect map of Palestine as it is, with every village, every ruin, every tell, and every existing name. The part of Palestine already surveyed appears in the illustrative sketch-map of the frontispiece. The surveyors are now on the coast, the last letters from Lieutenant Conder speaking of the ruins at Athlit, of which he promises sketches and plans. The special fund for Jerusalem is open. Those subscribers who wish to devote their gifts to the further exploration of the Holy City have only to notify their intention to the secretary. The American party have started on a preliminary expedition east of Jordan. A new arrangement has been made with regard to the photographs of the fund. Many of these, taken for an archaeological or architectural point of interest, have not proved interesting to the general public. A few new ones have been added. A selection of 100 has now been made, and the following arrangement has been decided on—they can be purchased by subscribers, instead of at the old rate of 1s. each, at 11. 1s. for twenty-five, 21. 2s. for fifty, or 41. for the whole set of 100. Mr. Stanford, 6, Charing-cross, will still be the agent. The new list, with two recommended lists of twenty-five each, will be ready in a few days. It is proposed to hold an exhibition in the summer, and the Dudley Gallery has been taken for the purpose. Owing to the kindness of Mr. Harper, the whole of his beautiful sketches of scenery in the Holy Land will be shown, and some of Mr. Simpson's pictures of Underground Jerusalem will be exhibited. M. Clermont-Ganneau has promised a *fac-simile* cast of the Moabite stone. There will also be a cast of the recently found stone from Herod's Temple; casts of the Hamath inscriptions; and, besides other things, the whole of the photographs, collections, models, &c., illustrating the survey of Sinai.

## Religious and Denominational News.

### NEW CONGREGATIONAL CHURCH, MILTON-ON-THAMES.

The foundation stone of the new Congregational Church, Milton-next-Gravesend, was laid on April 29. The afternoon was beautifully fine, and justified Mr. Ruskin's judgment of the sunny skies of Kent. Thomas Scrutton, Esq., Treasurer of Milton Mount College, very ably performed the ceremony. The following ministers were present:—The Revs. Dr. Raleigh, Dr. Parker, T. W. Aveling, W. Roberts, Notting-hill; J. C. Galloway, M.A., R. T. Verrall, B.A., W. Cuthbertson, B.A., J. M. T. Valentine, G. Shrewsbury, the Rev. G. L. Herman, Benjamin Waugh, J. Geddes, J. Merchant, J. Harsant, and others.

The Rev. W. Guest, the pastor of the new church proceeded to deliver an address on "The Religious Aspect of Congregationalism." That church was, he said, about to be reared largely, but not entirely, to accommodate the pupils of Milton Mount College, and he fervently prayed that this, their first service in connection with the erection, might be marked by a supreme regard to the glory of Christ their Lord. The occasion seemed to require some reference to their relations as Nonconformists and Independents to the Church parties of England, though that place of worship was not mainly for the advocacy of sectional views, but for the furtherance of Christ's Gospel. Why were they separated from that great organisation which bore the designation of the National Church? Not because of their love of disunion, nor from want of motives to conform, but on account of their most religious convictions, because in their view the Church of Christ is independent of all authority, except that of its Supreme Head. That was not the position of the Established Church, which was a political institution, subject to the authority of the Crown and the Ministers of the Crown. In accordance with the teachings of the New Testament, they recognised the perfect independence from external control of a Christian Church, and further,

that in the church is vested, subject unto Christ, the right of electing its officers, of determining its articles of faith, and of regulating its worship. The sale of livings was a great scandal, and it was fatally pernicious that thousands of livings were in the gift of the Crown, of peers, of baronets, and of private patrons, and the Christian congregation is not even consulted, much less allowed the privilege of a veto on the election. The speaker then entered upon an historical retrospect, to show what grievous persecution and wrongs had resulted in past times from the unwarrantable demands of the civil authority, which eventually drove 2,000 clergymen out of the Church. It was for them as for their forefathers to bear a testimony against a system which violated the revealed principles of Christianity, and he could wish that the Evangelical members of the English Church would no longer privately but practically protest against the unscriptural errors of which they disapprove. He did not contend that their own system of ecclesiastical polity was perfect in its working, but imperfections prevailed in spite of it, and they believed Congregationalism to be more conformable to the inspired pattern than any other system.

Those principles, if susceptible of abuse, develop nevertheless moral strength, self-respect, and religious consecration. They hold us not to *creeds* of men, but to the inspired words of God, and that is their strength. They make the Scriptures at once our judge and our appeal, and that is their motive power. They are principles which not only, as we have seen, distinguished the primitive Church, but those which lived during the world's dark ages among those early Dissenters of whom the world was not worthy; they are those which arose in the sixteenth century through the divine life that was in them from the mass of corruption that had been gathered around them; they are those which burned in the breasts of our fathers; which they maintained, spite of the edicts of proud Elizabeth—spite of the rage of mitred prelates of Whiggism—spite of imprisonment in Newgate and the gallows at Tyburn; they are principles which our fathers who left us so recently sealed with their dying breath. Relinquish these principles! Give them up for the paltry reason of being associated with a dominant party! Abandon them for the sake of a higher caste and status! No, no! we should seem to hear the shades of our fathers reproving our unfaithfulness; we should fear that, on meeting with them hereafter, they would tax us with being recreants and renegades from Christ's truth for the perishing glitter of this world's wealth, and the empty honour of this world's fashion. No, let those who will, abandon those principles which should be endeared to them through the prayers and sacrifices their fathers made on their behalf; it shall be ours to testify hereafter, with full-souled thankfulness, that we were neither ashamed of them nor abandoned them.

Christianity was all but in ruins through its alliance with Popes and thrones, while their principles were associated with the best interests of humanity and the purity of the Christian faith. The hour was coming when Congregationalists would be understood and their labours and sacrifices appreciated, and he believed the period would dawn when a generation should arise that would call them, if true to their duty in this momentous crisis, the saviours of England, and the Lord Himself would reward them with His approving voice. Mr. Guest then adverted to the need in that part of the town for another Independent chapel. "In this rising part of the town, and on these pleasant heights, we seek to erect by our voluntary offerings a Christian sanctuary—where the children of the Church may learn to appreciate and love those precious truths of the Gospel that have been the strength and joy of their fathers' hearts—where we may seek the eternal good of all who dwell around the spot—and where we may have our own meetness advanced for the holy services of heaven, and be fitted to answer Christ's purposes respecting us."

The Rev. Alexander Raleigh, D.D., offered the prayer; after which, purses containing in money, or promises, 1,300*l.* were placed on the stone, making with contributions from members of the new congregation at the inaugural meeting, 2,500*l.*; one half of the contemplated cost of land, church, and lecture-room. In the evening, an enthusiastic public meeting was held in the Assembly Rooms, when the Rev. T. Aveling presided. After prayer by the Rev. William Roberts, addresses were delivered by the Rev. J. C. Galloway, secretary of the English Congregational Building Society, the Rev. R. T. Verrall, secretary of the Kent Association, the Rev. Dr. Parker, the Rev. Benjamin Waugh, the Rev. William Cuthbertson, and the pastor, the Rev. William Guest. We understand that the church is being built, not entirely, but largely, to accommodate and meet the convenience of the pupils of Milton Mount College. The parish of Milton is large and containing 1,300 inhabitants, and the earnest men who are so liberally endeavouring to meet this local and denominational necessity deserve the thanks of the churches, and also the pastor, who to leave the congregation the better at liberty to accomplish this work, is giving up half his income. Up to this time there have been in the town no less than five Episcopal churches, and only one Congregational chapel, and this at a most inconvenient distance from the college at Milton Mount.

The Rev. E. Clarke, of Castleford, has accepted the pastorate of the Congregational Church, Matlock Bank, and has entered on his new sphere of labour.

The Rev. F. Haydn Williams has announced his intention of resigning the pastorate of the church at East Cowes, Isle of Wight, having accepted an influential proposal to settle in the United States of America.



**RICKMANSWORTH.**—On Thursday, May 1, an evening service was held in commemoration of the opening of The Cedars Chapel (erected last year in the Rev. Dr. Hurndall's grounds). The sermon, by the Rev. J. C. Harrison, was a beautifully thoughtful and impressive discourse on John i. 16. The crowded congregation included many friends from Watford and other places.

**ST. JAMES'S HALL.**—On Sunday afternoon next, May 11, at three o'clock, the Rev. Newman Hall, LL.B., is expected to preach the 115th anniversary sermon of the Orphan Working School, Haverstock-hill, when a collection will be made in aid of its funds. Three hundred of the children will be present. The order of the service will be the usual Evening Prayer, with responses and anthems.

**AUGUSTINE CONGREGATIONAL CHURCH, READING.**—At the annual tea-meeting in celebration of the seventh anniversary of his pastorate, the Rev. S. C. Gordon, M.A., B.D., was presented by the church and congregation with a very handsome gold watch (value twenty guineas) as an expression of their warm and unabated esteem and affection. The inscription on the watch is as follows:—"Presented to the Rev. S. C. Gordon, B.D., of Augustine Congregational Church, Reading, 30th April, 1873, by the church and congregation." At a former meeting the members of his Bible-class, which has been large during all the years of his pastorate, presented him with a silver tea-service.

**STOCKPORT.**—The Rev. William Champness, of Wem, has accepted a most cordial invitation from the Congregational Church, Wellington-road, South Stockport, to become co-pastor with the Rev. A. Clark. Mr. Clark resigned the pastorate of this church in June last, on the completion of the twenty-fifth year of his ministry in Stockport, but consented to withdraw his resignation on condition that a second minister should be appointed, and that the chapel at Hazel-grove should be worked in conjunction with the Wellington-road Church, so that, while each minister would preach twice on the Sunday, he should only preach once to the same congregation. This arrangement has now been accomplished. Mr. Champness will complete the sixth year of his ministry at Wem in June, and his resignation has been received by the church with deep regret.

### Correspondence.

#### THE NEW RELIGIOUS CHARTER OF JAPAN.

To the Editor of the Nonconformist.

DEAR SIR,—By the kind permission of the son of His Excellency Iwakura, Prime Minister of Japan, who was recently in England at the head of the mission of the Mikado to the States of Europe, I have had the opportunity of reading an unpublished "Draft of Charter" by Arinori Mori, Japanese Minister to the United States, and laid by him before Saneyoshi Sanjo, Prime Minister in His Imperial Majesty's Government. It was drawn up on the fifth year of Meiji, and the 25th of the tenth month (viz., Nov. 25th, 1872).

It struck me that it would be gratifying to the veteran champion of religious liberty, Mr. Edward Miall, M.P., and to your numerous readers, to have an opportunity of perusing the clauses of this religious charter for Japan. It speaks for itself, and requires no comment. England, in common with all other European nations, has looked with amazement on the wonderful strides of that interesting Eastern empire within the last few years; but I confess I was hardly prepared for such evidences of intellectual and moral progress as this interesting document affords, and I am sure the friends of civil and religious liberty throughout Europe will hail such a draft scheme as this with acclamations, coming as it does from the youngest born of the civilized nations of the world, and from the far East. Is it to be that Japan shall place the top-stone on her social and political edifice, while the honourable member for Rochdale is toiling with patient endurance to enlighten, by his annual resolutions in Parliament, the statesmen and people of England?

The following is the document.

I am, dear Sir, faithfully yours,

J. PANTON HAM.

#### THE RELIGIOUS CHARTER OF THE EMPIRE OF DAI NIPPON (GREAT JAPAN).

Whereas, in matters of conscience and religious faith, it has been justly observed that the manner of exercising them can be properly determined only by reason and conviction, not by force or violence; and

Whereas, no man or society of men has any right to impose his or its opinions or interpretations on any other in matters of religion, since every man must be responsible for himself; and

Whereas, we have no other purpose than that of avoiding for our nation the misery which the experience of the world shows has followed the patronage by the State of any particular religion;

It is now solemnly resolved and declared that the Imperial Government of Dai Nippon will make no law prohibiting, either directly or indirectly, the free exercise of conscience or religious liberty within its dominions.

And it is further solemnly resolved and declared that the organisation of any religious order shall not be interfered with by either local or national authority, so long as such organisation does not conflict with the laws of the State.

And it is further solemnly resolved and declared that the law of the empire shall recognise no religious insti-

tution as special or different from any other kind of social institution.

And it is further solemnly resolved and declared that no special privilege or favour shall be granted by either local or national authority to any particular sect or religious denomination, without extending the same at once to every other.

And it is further solemnly resolved and declared that no religious or ecclesiastical title or rank shall be conferred by the State upon any person belonging to any religious association.

And it is further, and in conclusion, solemnly resolved and declared that no action which may promote religious animosity shall be permitted within the realm.

#### EVANGELISATION IN ROME.

To the Editor of the Nonconformist.

SIR,—I have just returned from Rome. During my visit, I was witness to a most interesting Christian work which is being carried on, by the Rev. J. Wall, both in the city and in towns at a considerable distance from the capital. There are in the province around Rome sixty or seventy towns, containing from five to ten thousand inhabitants each. Up to the time of the overthrow of the temporal power of the Pope, the residents of these towns were as ignorant of Protestant Christianity as heathens are. Mr. Wall was the first to distribute the Bible in several of these places. The people had never so much as seen a copy of the Scriptures until he visited their homes. I had the pleasure of accompanying this excellent pioneer into five towns, four of which were new to himself. The fifth he had once visited, upon which occasion he was illegally thrown into prison. We took with us copies of the Gospel of John and some Testaments.

Frosinone, forty-seven miles from Rome, was one of these towns. The people, upon being told what our books were, became most eager to possess copies. It seemed as if a new and sharp appetite had been developed by the new knowledge. They hungered, and entreated us to give them the bread of life. In the evening, about forty persons, many of whom were young men, sought us at our hotel, desiring to be taught the truths of the Gospel. While Mr. Wall spoke, they gave most earnest heed to his words. It would be impossible to exaggerate the description of the strength of these poor priest-ridden people's desire to learn from the Book of God itself, and from the messengers who had just brought it, the way of life. When we were leaving their town, they besought us to send them a teacher that they might be made to understand more perfectly the Gospel of Christ. This is but a solitary example of what is taking place in cities, towns, and villages over all this part of Italy.

The Church has been long praying for an open door by which to enter Papal Rome and its territory. The prayer has been granted. Here is a door thrown widely open. Shall we enter and make the best possible use of the opportunity thus afforded us? I write to solicit help to provide evangelists. What I can do in this country shall be done towards supplying the needed aid. Our country is very small, but we hope among ourselves to raise two-thirds of the cost of an evangelist. The requirements of the case are, however, such as call for general co-operation. I write as a layman and a recent observer of the great good which has already been accomplished. Mr. Wall appears to have been raised up for the special post which he occupies with so much efficiency. He combines in himself the qualities of manager and practical worker. His sound judgment, indomitable courage, unflinching perseverance, and entire consecration to the service in which he is engaged are qualities which are apparent to every observer. He preaches, pays visits to the homes of the people, distributes copies of the Scriptures, sets others to work, searches out in all the country round about the most destitute places—in a word, is always abounding in this work of the Lord.

It is not certain how long the opportunity may last. It is clearly the duty, as it is also the privilege, of all Christians to make the utmost use of it. Mr. Wall's address is Via Laurina, Rome. Contributions may be sent directly to him, or may be forwarded to my address for his use. The cost of supporting an evangelist for one year will be sixty pounds.

I remain, Sir, yours truly,

BATEMAN BROWN.

Huntingdon, May 5th, 1873.

#### THE PRIMATE ON DISESTABLISHMENT.

To the Editor of the Nonconformist.

SIR,—So the Archbishop of Canterbury on Monday last gave words of comfort to some of his own faith, and words of warning to the Nonconformists! His grace can hardly flatter himself that anything he may say will deter Nonconformists from doing their very best to disestablish and disendow the Church. Strange man indeed would he be, in truth more of an angel than a frail human being, if he did not think very well of a Church which has done so very well for him. For be it borne in mind that, besides his great social position, the Primate is, if not the best paid official in the world, certainly the best in this kingdom. It hardly became him, when addressing a deputation of his own persuasion on Ritualism, to go out of his way to tell the Nonconformists that by disestablishment they would not, but probably the Church of Rome would, gain an advantage over the Church of England. It looks as if

his grace hopes to frighten Nonconformists with the bugbear of Rome, in the same way as nurses are wont to frighten children with a certain bugbear that shall be nameless. Nonconformists are not such simpletons as he takes them for. Perhaps some day he will condescend to give his reasons for such a statement. In the meantime, let him be assured that they as strongly believe the connection of the Church with the State to be an evil, as he believes it to be a blessing. At all times are they ready to discuss the subject with him, but feeling their cause to be so good, will avoid giving utterance to idle threats.

Yours faithfully,

A. B.

#### DULWICH COLLEGE LAND GIVEN AWAY.

To the Editor of the Nonconformist.

SIR,—By a report in a local print we have an account of a pleasant little job in connection with the famous bequest to the poor of the old actor Alleyn. It is to be hoped that some member of the House of Commons will call attention to the subject; because, if the Dulwich College governors can move the Charity Commissioners to consent to give the college land for an Episcopal church, why not for a chapel, a meeting-house, a mosque, a synagogue, or for any other purpose?

It appears that last Thursday the corner-stone of a church was laid at Lordship-lane, the church to be called St. Peter's, West Dulwich. At the subsequent luncheon, a speaker is reported to have wound up his address, which mainly referred to the negotiations for the land, by saying:—"He thought the Governors of Dulwich College had done a very wise thing in granting the land for a church, because by that means they provided for the spiritual wants of their tenants, which, at all events, was almost their duty so to do; and he could only trust that they would see their way to assist the work still further when they were in a position to do it." Now, Sir, any one who knows the locality of Lordship-lane will be aware of the fierce respectability of that interesting suburb, and will be enabled to judge whether the residents are "poor," within the meaning of Alleyn's will; but if gaunt poverty has overlapped the neighbourhood, was it the actor's intention to take the wealthiest religious Establishment in the world only into account by his bequests, or does any clause in Alleyn's will make it at all imperative upon the governors to provide for the spiritual wants of the tenants? If so, are all the tenants Episcopalians? If not, how are the rest provided for? What is the value of the plot of land which has thus been purloined from the poor? And what is the further assistance expected from the college, as hinted at by the speaker?

I have before me the abstract of accounts for the college for 1872, which shows a balance of receipts over expenditure of 80*l.* 0*s.* 1*d.*, so that this gives but a poor look out for a money grant, except some stock should be sold out specially to encourage these rich paupers of St. Peter's, Lordship-lane. Have these spoilers of the property of the poor cast their evil eyes upon more land? or what does it mean? It behoves not only Bishopsgate, Camberwell, Chelsea, and Southwark, the parishes more immediately interested in the College of God's Gift, to look out, but all the friends of the people. The funds of the college are at present believed, and not without reason, to be fearfully warped from the founder's intent, and if the land, as well as the funds, is to be cast into the laps of unscrupulous well-to-do folks, it will soon be time to demand from the Legislature a strict definition to show where honesty ends and robbery begins.

I am, Sir, very truly yours,

GEO. M. MURPHY.

Finchley-road, S.E., May 5, 1873.

#### LORD SALISBURY AND LORD LYTTLETON ON THE ESTABLISHMENT AND THE PEOPLE.

To the Editor of the Nonconformist.

SIR,—One of the most remarkable features of the Church and State controversy is that aristocratic defenders of the Establishment are beginning to embrace the people. A few years ago it was attempted to trample down the multitude to the grave in the political world; now they are exalted to heaven in the ecclesiastical world. Yesterday they were not deserving of power in the civil Constitution; to-day it is they who confer strength upon the Church. Unfit to be citizens of earth, they are qualified by their attachment to the Establishment to be citizens of heaven. Lords and dukes, while despising them as voters, and trying to exclude them from the suffrage, are coming to raise them into importance and influence as worshippers in the Church of England. The question might fairly be asked whether, as they are not fit to be electors, the Church has been to them a teacher and enlightener; but here and now it is sufficient to emphasise the fact that they are esteemed the one indispensable element to the perpetuating of the Establishment. Their devotion to it is its life. Strong in their affection it will live and move and have its being for generations to come; but, except it abide in their regard, it will neither live nor deserve to live.

Such is the case for the Establishment as propounded by Lord Lyttelton at Worcester on Thursday week, and by Lord Salisbury at Stamford on the 30th



of January. Lord Salisbury is certainly not a believer in the fitness of the people to be endowed with power in the State, but as certainly he is a believer in their importance to the Church. Here extremes meet; and the same classes who weaken the Government and corrupt with democracy the politics of England strengthen the hands of the Church. Is it not strange that those whose hearts cleave to the Establishment, those who are continually receiving sweetness and light from that distributor of intelligence, those who are under the influence and rejoice in the ministrations of "the educated gentleman in every parish," are condemned as powers of evil in the State, but extolled as powers of good in the Church? Is it a credit to the Church that the people who are claimed by Lord Salisbury, the ecclesiastic, as her most devoted sons, are virtually described by Lord Salisbury, the Tory politician, as not intelligent enough to record a vote at a polling booth? We all remember his lordship's speech at Stamford. He was perfectly embarrassed by the crowd of arguments that rushed in upon his mind in aid of the Church. There was her great and constant moderation—yes, when history is wiped out. There was the steady bulwark she had offered against the growing "infidelity" of the age—yes, but what have Lord Shaftesbury and the *Record* declared about the Essayists and Reviewers, about Dr. Colenso, about the influence of Professor Jowett and Dean Stanley? What was it that was solemnly asseverated about Dr. Temple in the notorious row caused by his promotion to the See of Exeter? There was her great and splendid history—yes, but does she rest her claims as an Establishment upon her memories instead of upon living powers? There was the contrast she offers to other Churches in steadily persevering in her ancient faith—yes, but what is her "ancient faith"? Which of her three forms of faith—Canon Ryle's, Mr. Macdonochie's, or Dean Stanley's? Hasn't the Privy Council adjudged that Dr. Colenso's and Mr. Bennett's, although absolutely and for ever irreconcilable, are both her faith? "But," said my Lord Salisbury, "of all her merits, the most practical one, and that upon which the controversy with respect to her existing status was most likely to turn, was her command upon the allegiance and devotion of the people of this country." Lord Lyttelton bases the case for the Establishment upon the same foundation. He expressly abandons the old ground that the State is bound to recognise and support a particular branch of the Christian Church because of the absolute truth and authority of the doctrines of that branch of the Church. The surrender of that position is something gained. Lord Lyttelton's position is precisely that of Lord Salisbury's. It is simple and definite; and the strength of it may be tested by ascertainable facts, and by the admissions of Church authorities themselves. "For himself, he said, without scruple or hesitation, that a Church could not exist as an Established Church"—this distinction by a layman between a Church and an Establishment, so constantly ignored by the clergy, is noteworthy—"unless it was rooted in the affections of the great bulk of the people themselves; and he was not prepared to maintain the existence of an Established Church in any case, unless it established its claim to be in a special sense the church of the poor." Lord Lyttelton evidently believes that the Church is woven into the fibres of the heart of the people. Perhaps he and Lord Salisbury will bear in mind the value of the people to the Church, their loyalty and devotion, their intelligent allegiance, when there is sent up to the House of Lords a bill for the equalization of the county with the borough franchise. Or must we conclude that what is a benefit to the Establishment will be an injury to the State?

But, Sir, as Lord Salisbury and Lord Lyttelton base the case for the Establishment entirely and exclusively upon its command of the affections of the people, the simple question is, does it possess the affections of the people? Neither of their lordships submits any evidence in support of the surmised devotion of the people. Unquestionably they are open to consider the evidence that may be adduced against them. They may not attach any weight to the testimony collected and published by the *Nonconformist* on April 10, 1872, as to the condition of the Church Establishment in the rural parishes, in reply to the statement of Sir Roundell Palmer, that the working-classes in the country are members of the Church, and, through the Church, are partakers of benefits of every description, spiritual, moral, and even temporal. Coming from what they may decline to regard as a disinterested and impartial authority, I will not quote it. There is abundant proof from supporters of the Establishment themselves that what Lord Salisbury and Lord Lyttelton claim to be its stronghold is indefensible. There are the avowals of organs of the Church in the press, the admissions of statesmen, the confessions of clergy.

1. We search the organs of the Establishment for proofs of its being "rooted in the affections of the great bulk of the people." The *Guardian*, writing in April, 1872, on the labourers' strike, declared of the many millions of English working people, that "where they are amenable to the teaching of the clergy they are stupid, though through no fault of their own; and where they are shrewd and partially educated, they are without interest in the public services of the Church." Indeed! We thought they were characterised by devo-

tion to its ministrations; but at present it seems it is the distance of them from the Church which lends enchantment to the view. Instead of having won the heart of the country, it has yet to gain a hold there; for the *Guardian* goes on to say that "how to excite this spiritual interest in the masses of towns and cities is a problem of which, as yet, there seems no solution." The *Guardian* is a witness against Lord Salisbury and Lord Lyttelton. But it is not unconfirmed. The *Edinburgh Review*, with no sympathy for Nonconformity, with what heart and remnant of brain it has on the side of the Establishment, wrote in January, 1872, that "there are millions whom neither Church nor Dissent reaches, and who care for neither. To these the Church is known only as a wealthy corporation connected with the upper ten thousand, the members of which are ever found on the side of resistance to popular claims and popular desires." It can scarcely be that the people are strong in their love of the Establishment when, throughout the legislation of only the last half-century, they and the representatives of the Establishment, especially the bishops, have been ranged in opposing ranks. "Where the treasure is there the heart is," is a law that rules throughout life. The *Guardian* and the *Edinburgh Review* are not the only witnesses that upset the confident claim of my lords. We all know that, whatever its failings, the *Times* has a keen scent of the drift of public opinion. Well, in February, 1872—I forget the exact date—the *Times*, in an article on an address of the Bishop of Gloucester at Bristol, affirmed that the worship and the doctrines of the Church of England do not hold any commanding position in the thoughts and tendencies of the working classes, who, as a rule, are not church-goers. In November, 1872, it wrote:—"To millions about us the Prayer-book and Thirty-nine Articles are things unseen, unheard of. Four centuries ago the millions went to church; it may, perhaps, have been only to see spectacles, smell incense, make adorations, and receive pardons, but now they never see the inside of a church, and hardly know what it is for." On the 5th of December, 1872, commenting on Bishop Fraser's charge, it wrote, "The majority of the people of these isles, and a very decided majority of the British constituency, not only are not members of this national church, but are decidedly adverse to it on one ground or another. . . . In nature and in all reasonable consistency they must wish to see it brought down to the level of their own communities." Can they cherish affection for an institution which has not a sovereign place in their thoughts? Can they yield allegiance to it when they do not enter it? Can they love it with all the heart and soul and strength when, as the *Times* writes, they find in it little which responds to their aims and their principles? It is said that in the mouths of two or three witnesses every word shall be established. Whose word is established in this case by the *Guardian*, the *Edinburgh Review*, and the *Times*—witnesses either hostile or indifferent to Liberationism? Scarcely Lord Salisbury's and Lord Lyttelton's.

2. Lord Lyttelton declares his readiness to surrender the Establishment whenever it ceases to be in a special sense the Church of the poor. Then he must surrender it at once, for by the admission of Establishmentarian statesmen it is no longer the Church of the poor. Mr. Disraeli is the accepted advocate of the Establishment in the House of Commons—so much the worse for the Establishment, and so much the better for the cause of the Liberation Society, which, in my view, is the cause of the spirituality of religion. In the debate on Mr. Morgan's Burials Bill, Mr. Disraeli abandoned the position that the poor have a right to the privileges and ministrations of the Church. He argued that since the abolition of Church-rates the churchyards have lost their national character; and what is true of the churchyards is a fortiori true of the churches. He maintained that none have a right to them who do not pay to support them. Thus vanishes the grand claim of Lord Salisbury and Lord Lyttelton for continued and earnest support of the Establishment. It is no longer the Church of the nation, no longer the Church of the people, no longer the Church of the poor. It is the Church of those who pay for it. Mr. Disraeli's argument cuts away that particular ground upon which alone Lord Lyttelton elects to place the case for the Establishment. As Mr. Disraeli is on the side of the angels, he ought to be a reliable authority! Will Lord Lyttelton accept the logical outcome of Mr. Disraeli's argument? What then becomes of "the Church of the poor"? The Church of the poor! What do pew-rents mean? What does the movement for open and unappropriated sittings mean, if the Church has been, and still is, "in a special sense, the Church of the poor"? Does Lord Lyttelton only refer to soup, and blankets, and coals in wintertime?

3. His lordship must have forgotten, not only the avowals of the Church Press, and the argument of Mr. Disraeli, but also the admissions of clergymen of the Establishment. So far from "the people of this country" manifesting devotion and allegiance to the Church, several representative clergymen confess, some lamentingly confess, that the state of things is the other way. I might quote the opinion of the Rev. F. F. Tracey, rector of Beccles, expressed at a recent meeting in favour of free and open seats, and of the Rev. E. Hoare, M.A., of Tunbridge Wells, expressed at the

Islington Clerical Meeting on the 10th of January, 1865, but there are opinions of the same kind from higher and more authoritative sources. Thus Canon Ryle, in a memorable passage in his pamphlet on "Church Reform," says that there are scores of large parishes in nearly every diocese in England where "the bulk of the people"—have the "Church rooted in their affections"? No, but "never come near the Church at all. Sin, and immorality, and ignorance, and infidelity, increase and multiply every year. The few who worship anywhere take refuge in the chapels of Methodists, Baptists, and Independents, if not in more questionable places of worship. The parish church is comparatively deserted. . . . Will any one pretend to tell me that there are not hundreds of large English parishes in this condition? I defy him to do so. I am writing down things that are only too true, and it is vain to pretend to conceal them. But what does the Church of England do for such parishes as these? I answer, nothing; nothing at all. It is precisely here that our system fails, and breaks down altogether." It is impossible for the representation of Canon Ryle, and the assertion of Lord Salisbury and Lord Lyttelton, both to be true; and it is for their lordships to prove Mr. Ryle an unfaithful painter of the relations of the Church and the people. At present Lord Salisbury's "great merit" of the Church does not exist in any other region than that where a wish is father to a thought; and Lord Lyttelton's sole claim for maintaining the Establishment vanishes in the presence of Canon Ryle's statement. Nor will it stand the test supplied by articles of "S. G. O." and Canon Girdlestone. Writing on the "Farm Labourers' Strike," in the *Times*, of April 8th, 1872, Lord Sydney Godolphin Osborne, rector of Durweston, Dorset, declared that the labourers would look for counsel and guidance, not to the clergymen of their parishes, but to the Methodist ministers—men exercising an influence "it were folly to deny"—men who "have the ear of the labourer in his highest interests; to them he will now listen in this struggle to amend his earthly state." Canon Girdlestone said substantially the same thing in an article in *Macmillan's Magazine* for October, 1872—an article respecting the influence of the Church of England in rural districts, which is a conclusive answer to Lord Salisbury and Lord Lyttelton. I ask, Sir, whether that can be, in any true and high sense, in any valuable and living sense, the Church of the people, the Church possessing the affections of the people, whose representatives the people do not consult in their great struggles? As the evidence is gathered together, and one testimony is piled upon another, I am amazed at the reiteration of the groundless argument that the Establishment must be spared because it is especially the religious institution of the people. Here we have "line upon line" from the press, from Church statesmen, from Church ministers of weight and authority and to crown all I will put a Bishop in the box, who will conclusively disprove the case for the defendants, Lords Salisbury and Lyttelton. It is Bishop Fraser. In February, 1872, Dr. Fraser was perhaps a little more candid than when he delivered his charge in December, 1872—he then had more time to degenerate into a Bishop. In the course of a sermon, preached at Eccles in February, 1872, Dr. Fraser said that the churches are now "filled chiefly by the upper and middle classes;" that "the Church of England was especially a Church of rich people, and partly because it was so, it was not a missionary Church, and did not reach to the extent it should do the common people"; and that "it was a sad fact in their Church history, that after ages of effort it should be found that those who most needed the aid and influence of the Church were those who seldom entered it." I ask in what vital sense can that be the Church of the people in which the people are conspicuous only by their absence? Where is now Lord Salisbury's delineation of the allegiance and devotion to the Church of the people of this country? Where is Lord Lyttelton's ground on which alone he would maintain the existence of the Establishment? Is it not cut away by Church papers, by Church defenders in Parliament, by influential vicars, canons, and a Right Rev. Lord Bishop?

I am, Sir, faithfully yours,  
S. F. WILLIAMS.

Newchurch, Rossendale, near Manchester,  
April 25, 1873.

A bridge in Illinois has given way while crowded with persons looking at a baptism in the river beneath. About a hundred persons are supposed to have perished, and twenty-four are injured.

M. THIERS' POLICY.—According to intelligence from Paris, the French Government has resolved, after some hesitation, to bring forward its Constitutional Bills at the commencement of the session. The first day will be occupied by the elections for the bureau. On the next day the bills will be presented. M. Thiers, instead of delivering a message, will state his views in the preamble of the measures. He has resolved to adhere to the policy of the message of last year, to proclaim the Republic as the definitive Government of the country, and to declare that it is urgent to put an end to all hesitation and doubt on the subject. It is thought that the project of a Second Chamber, which is equally distasteful to the Extreme Right and the Extreme Left, will meet with much opposition.



## Anniversary Meetings.

## THE BAPTIST ANNIVERSARIES.

(By our own Reporter.)

## THE ZENANA BREAKFAST.

One of the most enjoyable meetings in connection with the anniversary, is the Zenana breakfast, which took place at nine o'clock on Wednesday morning, in the Library and adjoining rooms of the Mission House, and which attracted a large number of ladies and gentlemen—as many as could well be accommodated. Sir Robert Lush, Colonel Croll, Dr. Gotch, Dr. Angus, Dr. Steane, Dr. Brock, Dr. Underhill, and other friends of the society, supported Sir Morton Peto, who presided. Most interesting addresses, bearing on the Zenana branch of the mission, and showing the great good accomplished by it, were given by four missionaries from India—Messrs. Pearce, Lewis, Evans, and Martin. A letter received from the treasurer, by Lady Lush, and enclosing 21*l.*, was read, explaining the reason of his absence, and expressing his thorough sympathy with the object of the meeting. The breakfast was a decided success, the number of guests far exceeding the number of tickets issued.

## THE MISSIONARY SERMON.

The same morning, at twelve o'clock, a congregation quite equal to the capacities of Bloomsbury Chapel, gathered to hear the Annual Missionary Sermon. The preacher was the Rev. Charles Vince, of Birmingham, whose popularity and well-known power had, no doubt, much to do with the size and character of the audience, many of the most eminent ministers of other bodies forming a part of the congregation. After the worship had been conducted by the Rev. W. Robinson, of Cambridge, an ex-chairman of the union, Mr. Vince ascended the pulpit, and preached a discourse "full of grace and truth" from Matt. xi. 20—"Then began he to upbraid the cities, wherein much of his mighty works were done, because they repented not." The grand lesson which Mr. Vince brought out from the text, and which he enforced with great point and power, was this—"That since Christ in His ministry was satisfied with nothing short of spiritual results, so, in our mission, we should be satisfied with nothing short of the conversion of souls." We hope the sermon will be printed, for a better discourse, and one more calculated to serve the interests of the mission, it has not been our privilege to hear for many a long day. The evening sermon was preached by the Rev. C. H. Spurgeon, at Westbourne-grove Chapel, his text being, "Ye are the salt of the earth."

## THE BAPTIST UNION—ADJOURNED MEETING.

On Thursday morning, at half-past ten o'clock, the second sitting of the union took place at Walworth-road Chapel, the number attending it being much larger than at the first sitting on Monday. After a short devotional service had been conducted by the Rev. J. Clifford, M.A., Dr. Underhill took the chair.

The Rev. J. H. Millard, the secretary of the union, read a report of the committee, which was to the following effect:—Amongst the events of past year, were some of a sad and painful character. Seldom had so many deaths occurred among the ministers of their body in the same space of time. Baptist Noel had been taken from them, a man of amiable spirit, exemplary character, and untiring devotion in the cause of Christ, a man who commanded the admiration of the whole Christian Church. Dr. Haycroft, too, had been removed in the prime of his life, in the summit of his fame, and in the midst of his usefulness, a man whom they should much miss at their union meetings. Two of their leaders had retired from the pastoral office—Dr. Brock and the Rev. C. M. Birrell—but it was hoped that their lives would long be spared, and that the churches would be privileged to enjoy the benefit of their great wisdom and large experience. The political action of the union had been considerable and important: they had opposed the grant to ex-Governor Eyre; they had also opposed the further extension of denominational education in Ireland; whilst they had supported Mr. Miall in his efforts to bring about the liberation of religion from State patronage and control. As to internal changes:—the committee for revising the constitution of the union had met, and had given in their report, which report was approved by the general committee. The project to amalgamate the three colleges, Bristol, Rawdon, and Regent's Park, had been gone into, and had found considerable favour amongst the friends of each institution. Steps would be taken before the autumn meeting to bring the matter to something like maturity. The Society for Augmenting Ministerial Incomes had divided, during the year, 1,340*l.* amongst sixty-seven pastors; and the Society for aiding Ministers in the Education of their Children, had spent in the same period 521*l.* An arbitration committee had been formed to settle church differences, of which the Rev. Dr. Angus was chairman; during the year its services had not been asked for—a sign, it was hoped, that they had not been required. So far as it could be ascertained, there has been no appreciable increase during the year in the membership of their churches. Whilst this was to be lamented, it was somewhat to be accounted for from the members belonging to their body that emigrated to America, as many as thirty members of one church doing so within the last twelve months. The mem-

bership of the churches associated with the union now stood at 241,000. It was gratifying to have to report an increase of 10,000 children to their Sunday-schools. During the year, thirty new churches had been built, besides which, a large amount of debt had been liquidated. Since their last spring meeting, forty-nine ministers had died, nine had emigrated, six had retired, and five had seceded to other bodies.

Mr. Millard having sat down, the Rev. T. M. Morris, of Ipswich, rose and said that it gave him much pleasure to move the adoption of the report. If the report did not call for gratulation, it nevertheless called for gratitude. He regretted the retirements and deaths mentioned in it, especially that of Baptist Noel, whose influence amongst them had been most sacred and elevating. He was glad they had protested against the grant made to Mr. Eyre, and put their protest on record. It must be admitted that they were not advancing as a denomination in this country as they ought. What they wanted was a revival, such as their brethren in America were now so happily enjoying. The motion, after being seconded by Mr. Gracey and supported by Dr. Brock and Mr. H. Varley, was carried.

The Rev. H. Crassweller, of Islington, then rose and asked the union for an expression of their sympathy with Mr. Plimsoll in the noble efforts he was making on behalf of our seamen. The question that was engaging the honourable member's attention was one not so much of property as of humanity. He hoped the hands of the union would not be so tied with a piece of red tape, as to prevent them from taking action in the matter. He moved:—

That this union expresses its great sympathy with Mr. Plimsoll, M.P., in his arduous self-denying and humane efforts to promote the safety of our seamen; and that it strongly urges on the churches throughout the country to petition Parliament at once to pass Mr. Plimsoll's bill, and to enact that no ship overloaded or undermanned, and no vessel needing repair, be henceforth allowed to put to sea.

The motion was seconded by the Rev. J. Wallace, of Tottenham. Mr. Tilly, of Cardiff, suggested that a deputation be appointed to wait on Mr. Gladstone or the President of the Board of Trade, urging the Government to support Mr. Plimsoll's motion, and to pass it if possible this session. He moved that it be added to the resolution as a rider—"That such a deputation be appointed, and that it consist of the chairman, Dr. Angus, Dr. Brock, Mr. Spurgeon, Mr. Birrell, Mr. Millard, and Mr. Tilly." The resolution with the rider was unanimously carried.

Dr. Brock then called the attention of the union to the autumnal meeting. He said he should be sorry to see anything done that would detract from the spiritual character of the meeting. It was proposed to revise the constitution when they met in the Autumn: to do this would occupy their whole time, and he was sure that if the proposition were carried out, many of them would stay away from the meeting. Their autumnal meetings had been productive of much spiritual good; and one gentleman was so sensible of this, that he had offered to meet all the expenses of the union, whenever it thought proper to pay the town in which he resided another visit. The Doctor feared that the work of revision would not be productive of spiritual good, and so he moved—

That two simultaneous meetings be held at the autumnal session, the one an open meeting, and the other a meeting for settling the constitution—the chairman to preside over the one and the ex-chairman to preside over the other.

Mr. Spurgeon, said that Dr. Brock being an old Tory, and he a young Radical, he would second the proposition; to show that both sides of the house were agreed upon the matter. Dr. Thomas took exception to one of the details of the proposition. He thought that to divide the union, as proposed, was a contradiction in terms. The work they contemplated doing would demand their whole strength. He suggested that a special meeting be held for the purpose. The Rev. C. Williams moved as an amendment—

That a special meeting be called, at the discretion of the committee, to revise the constitution.

This was seconded by the Rev. J. N. Davis and supported by the Rev. C. Stovel. Dr. Brock having withdrawn his resolution in favour of the amendment, the latter was carried.

Dr. Steane then rose, and referred to the recent persecution of the Baptists in the south of Russia. He read an extract from the April number of the *Quarterly Reporter* of the German Baptist Mission, describing the sufferings through which the Baptists had been called to pass. He moved:—

That this assembly hears with grief and abhorrence of the persecution of their Baptist brethren in Russia; that it feels persuaded that such persecution is opposed to the sentiments of His Majesty the Emperor; and that His Majesty has only to have his attention directed to the matter in order at once to suppress it.

The motion was carried, after being seconded by Mr. Stovel, who remarked upon the great service the union was able to render in matters of such national importance.

The Treasurer's account for the year was then read by J. Sands, Esq., which showed that £262 had been received, and that, after meeting all expenses, with the exception of a claim of £20, there was a balance in hand of £40.

After the adoption of the report, the Rev. C. Williams, as secretary of the Pastors' Augmentation Fund, stated that at the committee meeting just held it was decided that any church subscribing £10 to its funds could recommend not only one church for relief as heretofore, but as many churches as it thought fit.

A petition in favour of Mr. Miall's forthcoming motion in the House of Commons was then sub-

mitted to the Union by Dr. Stock, and most cordially and unanimously adopted. This was followed by a resolution on the part of Dr. Price against the New Prison Ministers' Act, taking objection to it on the ground that it proposed to pay Roman Catholic priests for their services in jails. The resolution elicited considerable discussion, Dr. Brock and Mr. Kirtland supporting it on the ground named; but Dr. Angus, Dr. Stock, and Mr. Williams opposing it, maintaining that the ground taken was not wide enough, that the Union should insist on the Government making no payment whatever for religious instruction, be it given either by Baptist or Papist. It was eventually agreed to oppose the bill on the ground that the enactments propounded by it were at variance with the principles of the union, the union holding most forcibly that no Church whatever should be endowed by the State.

In consequence of the protracted discussions of the morning there was no time for Mr. Evans, of Burnley, to read his paper on Sunday-schools, as he was announced to do, and so he very gracefully withdrew it; he was requested, however, to read it at the autumnal meeting.

At half-past two o'clock the doxology was sung, when the members of the union betook themselves to the Metropolitan Tabernacle, where dinner was provided for them by the hospitality of the London Baptist Association. The Rev. James Spurgeon, as chairman of the association, presided, and after dinner, gave "The Queen," which was most loyally responded to. He then welcomed the union, referring to the good service it had rendered to the churches in bringing them more closely together. His welcome was acknowledged by Dr. Underhill. Dr. Brock then made a few reasonable remarks, and was followed by a minister from America and C. H. Spurgeon. The former spoke of the revival with which the churches in the States had been visited, and of the general progress of the Baptists in that division of the globe, where they number several millions. The latter urged faithfulness and outspokenness on the part of the ministry as one condition of a revival in this country. The dinner was served on a very liberal scale, and the comfort of the guests was very much enhanced by the kind attentions of the college students, who acted on the occasion as waiters. Thus concluded the spring meeting of the union, which, from beginning to end, was characterised by the greatest harmony.

## BAPTIST MISSIONARY SOCIETY.

The annual meeting of this society was held at Exeter Hall on Thursday evening last, Hugh Matheson, Esq., in the chair. The platform was occupied by the leading friends of the society both in London and the provinces. Prayer having been offered by the Rev. Dr. Brock,

Dr. Underhill, the secretary, read an abstract of the eighty-first report of the committee, which commenced by referring to the last year as one of great usefulness and success; to large accessions to the churches throughout all parts of the mission field; to the marked interest felt by the churches at home, shown by their augmented contributions; and to the receipt of an ordinary income only once exceeded in the society's history. The baptisms of the year, in the stations both in the East and West, including Jamaica, have amounted to quite 2,000 adult persons, who had made an open profession of faith—an increase of one-third over the average of the last five years. The report then refers at some length to the state of the missions to India. In the Sonthal district the mission had been enlarged, and the converts increased, the chief portion of the funds for this enterprise being collected in India. At first the progress was slow, but during the past year not less than two hundred and twenty have been baptized into Christ. In addition to these there are hundreds of inquirers, and the whole district appears to be stirred. "There is no need," says the Rev. G. H. Rouse, who lately visited the mission, "to have paid native preachers, because the whole church is a preaching church." On one occasion eighty-five persons were baptized at once, including five entire households. The Sonthals are less prejudiced than the Hindoos, their characters being more open and simple. Among them the Gospel has not to encounter the pride of caste, nor have the converts to dread the loss of caste, since the chiefs have lately decided that no one is to become an outcast on account of being a Christian. Six brethren are now engaged among this interesting people, but more missionaries are required. In the Backergunge district 110 persons have been baptized, and quite as many more are candidates; two-thirds of them being from among the heathen, and many fine Christian characters and efficient preachers. There are now thirty churches in this district, with a membership of 921 persons.

They meet in thirty chapels, which are the centres of circles of villages, from which the congregations are drawn, and in which schools are held from day to day. The native Christian community, consisting of the families of the members and inquirers, and of others who are seeking the way of salvation, numbers about 3,700 persons of all ages, scattered in the numerous villages of this populous but swampy region.

The district contains some two millions of people. Probably 130,000 have heard the Gospel preached. In the important city of Delhi, thirty-five persons have been baptized, and a large amount of evangelistic labour has been accomplished by the Rev.



James Smith and his band of voluntary helpers, who are received with a warm welcome and cordial hospitality in the towns and villages around.

In Delhi itself, Scripture-reading from house to house, as well as preaching in the bazaars, has been found a very efficient method of bringing the Gospel to the knowledge of the people; prayer-meetings have been daily held in various parts of the city, and considerable progress has been made in the reorganisation of the churches. For the general improvement and edification of his people, Mr. Smith has Bible-classes and schools. Eight of the schools are supported by Government grants, and by the municipality, and he hopes the time is approaching when the converts will be able to do for themselves much which hitherto has been dependent on the presence and exertions of the English missionary.

The missionary tours among the people have been continued with much assiduity. The report remarks:—

Desultory as the labours of the missionaries may appear, and without immediate fruit in the conversion of large bodies of the people, yet every year exhibits more fully that they have not been in vain, in the increasing attention paid to the message of peace, and in the changes which, if slowly, are none the less surely and obviously manifesting themselves in the tone of thought and habits of the people.

Large numbers have no heart in Hindoo worship, and the secret inquiries are everywhere increasing, idolatry having been more or less abandoned. On this subject, the Rev. George Kerry writes:—

I am certain, from hundreds of signs visible in all directions, that a kind of religious awakening is spreading all over Bengal, among both Hindus and Mohammedans. Sometimes it appears in an effort to revive Hinduism and Mohammedanism; sometimes in almost bitter opposition to the Gospel, as if the people were resisting the influences which are gradually bringing them to Christ. God is manifestly working, and yet His working is not in the way often that His servants expect and desire. Lately, a learned Pandit has made a great stir at Benares among the Pandit class by giving lectures in Sanscrit, proving from the Shastres that Hinduism has been corrupted from a pure system of atheism to its present polytheistic form.

The Rev. J. D. Bate, of Allahabad, mentions several cases of persons, both Hindus and Mohammedans, who have acquired an extensive knowledge of the Gospel, and are not ashamed to quote from the Scriptures in their discourses in the bazaar, or in their discussions with the missionaries. He particularly mentions one Pandit who repeatedly has met him in dispute, challenging the missionary to do the works of Christ, who, forty years ago, would not have touched the Bible with his fingers. Now, he not only receives the book into his hands, but purchases it, reads it, studies it, and commits portions of it to memory. The report then refers to the completion and publication of three important works by Dr. Wenger—first, the translation of the Scriptures into the sacred language of the Hindoos at the expense of the Bible Translation Society, which has received the highest encomiums of learned Sanscrit scholars; second, a revised edition of the New Testament in Bengali, to be followed by the Old Testament, and probably completed this year. Taking the new text as the basis, Dr. Wenger has also carried through the press an edition of the four Gospels, with copious annotations, in Bengali. These notes have been prepared with the help of various commentators. In Serampore College the attendance was very full, till towards its close, the dengue fever thinned their ranks and much reduced the number of their pupils in the lower school. Still a very fair number passed the examinations, although not so many as was hoped, through the hindrance just referred to. Speaking of these young men, the Rev. J. Trafford says:—"There were several men of more than usual interest. Generally intelligent and studious, they showed a greater attention to the character and instruction of the Divine Master, as set forth in the Gospels, than I have found usual in late years." The native Christian Boarding House is to be enlarged so as to accommodate fifty boys. Of 64 who have left, 35 are known to have become members of churches. On the subject of education in Bengal, the report says:—

Already the Viceroy has signified his intention to withdraw considerable sums from the support of the higher education of the Government colleges, in order to devote them to the instruction of the masses of the people. Hitherto the contributions of the State have been almost entirely absorbed in the training of the children of the well-to-do classes; but schools for the common people have met with little or no encouragement. It is more than time that the beneficent objects of the despatch of 1854 should be carried out, and the poorest of the community receive their fair share of the educational advantages the State can provide. Another change inaugurated by the Viceroy will affect all schools and missionary institutions, which, like Serampore College, give an education on Christian principles to those who resort to them. As books of Christian ethics and philosophy form a part of their curriculum, and constitute no part of the instruction in Government colleges, the students of missionary institutions have had to endure a somewhat unfair competition in their examinations for degrees and scholarships, as they have had to give attention both to the Government list of subjects and to their college course. By the appointment of alternative subjects, in which the course of instruction pursued in missionary institutions is recognised, Lord Northbrook has provided against this disadvantage, and the students of missionary colleges and schools will now have a more equal share in the honours and emoluments of the university.

Reference is then made to the conferences of Baptist missionaries at Agra and Calcutta, with a view to the more efficient working of the missions, and to the larger and more general conference at

Allahabad, attended by ministers of all denominations:—

A review of the gains of the Gospel during the last ten years filled the assembly with joy, and gratitude to God animated their thanksgivings and prayers. It was stated that the native Christians in India had increased from 138,731 to 224,161, between the years 1861 and 1871. The rate of increase had been 61 per cent., whereas in the previous decade it was only 53 per cent. The communicants had increased in a still greater ratio, having more than doubled in number, from 24,976 to 52,816. A large increase had also taken place in the number of native agents, stations, schools, and scholars attending them. Only in the number of foreign missionaries has there been the smallest increase, from 479 to 488. Our own society, in this respect, actually shows a small decrease. "We believe that all those present," says the Rev. G. H. Rouse, "carried away with them a deepened conviction of the blessedness of the work in which they are engaged, of the certainty of success—and that, perhaps, sooner than they anticipated—and of the real oneness of the Church of Christ in India, in the great missionary enterprise. The addresses were all loving and cheering, expressive of the delight the speakers had felt in the spirit manifested at the great gathering and in all its proceedings, and breathing strong confidence as to the ultimate triumph of the great work in which we are engaged."

In Ceylon the direct spiritual results have not been so large as in some former years, twenty-four persons having been added to the churches. There are eleven native agents, one of whom is supported by his church and congregation. The schools have increased from twenty-four to thirty-one, and Mr. Carter has completed his translation of part of the Old Testament, which is in use and much approved. There are frequent controversies with the Buddhist priests, and the zeal and Scriptural knowledge of the native teachers are very marked. On the West Coast of Africa, a large portion of the year, missionary work has, practically, been at a standstill beyond the stations of Mr. Saker and Mr. Fuller, owing to continued warfare between the tribes; but there is now a prospect of peace, and new stations are to be opened beyond Cameroons River. In the West Indies the mission at Trinidad is flourishing, but in Hayti the long anarchy and suffering have retarded the labours of the Rev. J. Hawkes, who reports that in his journeys into the country he has everywhere met with respect and consideration, and has found the native Christians to have a high reputation for honour and integrity, and that much gross superstition in Jacmel has been modified. Relative to Jamaica it is said the reports of the churches throughout the island, presented at the session of the Jamaica Baptist Union held at Falmouth in the month of February, are of a very cheering aspect—

With the five churches added to the union this year, the number now associated is 105. These churches are reported to embrace 22,017 persons in actual fellowship; the additions by baptism during the year being no less than 1,223. More than a thousand individuals have been restored to church fellowship or otherwise received, and the net increase is 894; 408 more than in the previous year. Three thousand persons are enrolled as inquirers, from whom there is a continual flow into the churches. If, however, we add the membership of two churches not connected with the union, numbering 1,350 persons, there are in the churches of Jamaica, the fruit of the labours of brethren sent forth by the society, the large number of 23,367 members in full communion, and 3,228 inquirers. The zeal of the churches is further shown by the large sums raised for the support of the ministry, the multiplication of schools, the enlargement and erection of chapels, the promotion of the missionary cause both at home and abroad, and the maintenance of the Calabar Institution.

The removal of the Calabar Institution to Kingston had been very beneficial to the mission. There are now nine theological and seventeen normal school-students, and the standard had advanced. The report then refers to Norway, where five brethren are more or less supported by the society, and where churches exist in some sixteen towns and villages. In Rome, the Rev. J. Wall's evangelistic work has been valuable. There are three preaching places, and a number of day and night schools, sanctioned by the authorities; while Mrs. Wall, with the assistance of a Bible-woman, visits weekly 600 to 700 houses, distributing tracts, and gaining access to the hearts and homes of the people. To provide a suitable and permanent centre of operations 5,000*l.* will be needed, of which about 2,600*l.* has been promised. With the exception of the death of the Rev. J. Jenkins, who had devoted himself for the last thirty-seven years to mission work in Brittany, none of the society's staff have been removed, but eight missionaries are coming from India on account of failing health, and it is feared that four or five others will have to return to recruit.

Pearce, Wenger, Lewis, Lawrence, Trafford, are names of honoured and well-known brethren, who have long borne the heat and burden of the day, and are now enfeebled by the weakness that time and exposure to an unfavourable climate inevitably bring. If these fail, who shall occupy their posts, or replenish the ranks so sorely thinned? Large districts, like Jessore, Backergunge, and Eastern Bengal, have been deprived of brethren who formerly laboured there, in order to fill posts vacated in the way described; while, on the other hand, new fields are ever presenting themselves, and claims are pressing, to which the committee are unwillingly obliged to turn a deaf ear. Under these circumstances the committee do not deem it too much to ask of the churches and their constituents, the means to send out during the coming year at least five brethren, who may, by immediate preparation, both fill up vacancies already made, and be prepared for those in prospect.

The total ordinary income for the year is 36,611*l.* 2*s.* 11*d.*, only 729*l.* short of the largest yet received, and 6,776*l.* more than that of last year.

About 3,000*l.* has been invested on account of the Legacy Fund. Including the amount invested for the Legacy Reserve Fund, the payments on account of the Widows and Orphans Fund, and the special funds repayments, the total expenditure has been 40,571*l.* 14*s.* 3*d.*; but the expenditure of the year from the general funds has amounted to the sum of 32,546*l.* 19*s.* 10*d.* This is an increase of 3,015*l.* 19*s.* 8*d.* over the previous year, and is accounted for by the recommencement of the mission in Hayti; the cost of establishing the new stations in Africa, the expense of the Italian mission, now charged to the general funds, and the increase of the allowances to the Ceylon missionaries. The committee hope for further contributions from the churches, only 1,253 subscribing to the funds. An addition of 1,500 or 2,000 subscribers, or a little more than one per church, would give them sufficient means to effect the object they have ventured to propose, and enable them to add to the strength of the missionary agency which is so much needed.

The Chairman, in his opening speech, after some historical reminiscences, referred to the unsectarian nature of mission work, and to the need that those engaged in it, who lived lives of continual self-sacrifice, self-denial, and isolation, should be continually remembered at the throne of grace. Speaking of China, he thought missionary enterprise there was very encouraging, and he trusted that more missionaries would be sent into the northern part of that empire. No country sent forth more men to foreign lands. Chinese immigrants were to be found in America, Australia, the islands of the Indian Ocean, and the West Indies. If, therefore, these men could be rescued from the trammels of idolatry and of heathenism—whether in the land of their sojourn or in their native country—there would be a widening and accumulative blessing. (Cheers.)

The Rev. Charles Williams, of Accrington, moved:—

That this meeting, in view of the blessing from the Most High which has come upon the mission churches during the last year throughout the entire field of the society's exertions, desires to acknowledge in this result graciously given to the labours of their missionary brethren the fulfilment of the promises made by the Lord Jesus Christ to His servants that He would be with them, "always, even to the end of the world"; they also regard it as a reason for still greater zeal, devotion, and self-consecration in the service of the Redeemer of men.

They had been told, he said, that the faith of the heathen in their idols had been shaken, but they ought not to be satisfied with secondary results. Though the Bible had been put within reach of these millions of people, and their heathenism was shaken, and missionaries and native preachers planted among them, they were still without the grace of God. Entire generations were passing away without having put their faith in the Saviour. It was essential, if they wished these people to be evangelised, that the work should be taken up and carried on by native converts. They had heard that a native teacher could do more good among the women of India than even an English lady. Referring to the statements contained in the report, he should like to see every church such as that at Sonthal. He would ask them in their prayer-meetings to make it a special petition that the Lord would grant a Pentecost to every native church, and make every native Christian a preacher of the Gospel of our salvation. These converts had been gathered by their missionaries, the churches had been planted under the fostering care of their society; but for all that, they must be content—if so be that the natives were true converts—that with Bible in hand they should be willing to be prompted by the Spirit. He would allow them to do this great work in their own way, for where the Spirit of the Lord was there was liberty. He prayed the Lord of the harvest to send forth more labourers into the harvest. (Cheers.)

The Rev. Thomas Evans, of Allahabad, in seconding the resolution, dwelt upon the encouragements and discouragements of Christian missions to the people of India. There was both a dark and a bright side to the picture. Their difficulties were legion. One serious discouragement to missionaries in India was, that humanly speaking, the staff of labourers engaged was utterly inadequate to meet the demand of the fields which they occupied. Why then expect mighty results from such a handful of missionaries? five hundred, perhaps, to teach the Gospel to two hundred and forty millions of souls! He believed one half of the people of India had never heard of Christ. Let them think of that wondrous network of caste which surrounded the Hindoo on all sides, and which bound him as with fetters of brass; and then think of only one missionary to every half a million of people! Was not that a sad and discouraging aspect of missions to India? But few comparatively as these missionaries were, they were not all engaged in preaching. Some were absorbed in translating and revising the Scriptures and in the preparation of Christian tracts and books for distribution; others had English churches to administer to, in addition to the native work. But it was the education department which took away by far the largest number of their missionaries from vernacular preaching. At the missionary conference held lately at Allahabad, at which he was present, the question as to whether it was right for missionaries in India to devote so much of their time to education and so little to vernacular work, excited great interest and provoked warm discussion. The parties were pretty equally divided for and against; and it was a curious fact that, while nearly all the youthful preachers were in favour of preaching, and preaching only, most of the elder missionaries advocated education!



He had collected some statistics on the subject, and found that while they had now in India 488 foreign missions, only one-third were entirely engaged in preaching to the people in their own native tongue. Let it not be supposed that Christianity was not taught in missionary schools in India. He had no doubt that the educational missionaries as a rule did all they could to teach the Gospel in the schools, and would do much more if they could; but the question was this—Is it worth a missionary's while to spend five or six hours a day in teaching arithmetic, history, algebra, and mathematics to heathen youth in order to get the chance to put in a word here and there about Jesus Christ and salvation, when they might go outside and find hundreds of thousands of people to whom they could preach the Gospel of Christ? He would say let educational institutions be carried on by educational societies. (Loud cheers.) And let the men who were sent forth to preach the Gospel of Christ stick to their own work. (Hear, hear.) If they must have schools and colleges, let them be for the children of the native Christians, who indeed in many places sadly needed them; and as the Government of India had taken up the work of education in right good earnest, and was establishing schools and colleges all over the country, let it do the work, backed as it was by that noble society, the Christian Vernacular Education Society, and let the missionaries give themselves wholly to the preaching of the word, and no longer confine themselves between the walls of schools, but launch out into the depths of idolatry in the regions beyond, and resolve to know nothing and to preach nothing among the heathen, save Jesus Christ and Him crucified. (Cheers.) Mr. Evans then referred to some of their encouragements in India—the many noble men and women they had as converts, the wide but secret change of feeling which was taking place, the breaking down of prejudices, the growing contempt of the natives for idols, the eagerness of the Hindoos to buy their books and tracts, the large increase of native Christians and their liberal support of evangelising agencies. They had now in India, the nucleus to which they might in a few years look for men who knew the language, the habits and customs of the people, to go forth and preach the Gospel. (Cheers.)

The Rev. Mr. Henderson (of Jamaica) then proposed the following resolution:—

That this meeting has heard with sincere sorrow of the losses and feebleness which have fallen on the missionary staff of the society through the influence of advancing age, the inroad of disease, and the stroke of death; and rejoices to know that it is the purpose of the committee, relying on the gracious help of God and the liberality of the churches, to send during the coming year at least five new missionaries to the work of God in India; and they earnestly pray that the Lord of the harvest will raise up men of piety and ability, fitted in all necessary respects to be the messengers of Christ to the heathen.

He said he had been labouring for thirty-three years in Jamaica, and was amongst the earliest missionaries to that island, but though their mission was not an old one, he could safely assert that Jamaica was as amply provided with the means of grace as England, their places of worship were generally crowded, and that one out of three adults in the island of Jamaica was in connection with some Christian church, and walking along the narrow path that leadeth to eternal life. (Cheers.) According to the great Carlyle, the nigger was only made to eat pumpkins and go to sleep; and a great many people had a very bad opinion of him. Well, let him say what he knew respecting the negro. He had laboured amongst these people for thirty-three years, and the treatment he had received from them, and the conduct he had witnessed in connection with them, would enable him to speak well of them. (Cheers.) In some things they were even in advance of England. They had for instance got rid of their Established Church. (Loud cheers.) In consequence of this the Episcopalians had got closer than ever to Dissenters, and they were often to be found on the same platform. Then they had no chapel debts. Some years ago they owed 20,000*l.* upon their different places of worship, but aided by 6,000*l.* from home, they had completely swept that debt away. (Hear, hear.) There was an example to England. (Laughter and cheers.) Then the people, those worthless pumpkin-eaters, were very liberal in supporting their religious institutions. The speaker, after alluding to some facts mentioned in the report, referred to the work going on in Morant Bay, notorious for the atrocities of 1865. Though the planters opposed them, Mr. Teall, then missionary in the district, had much success:—

God has so blessed his labours that now we have at Morant Bay a chapel that will contain 500 persons. It is always full, and the church has already become strong enough to support its own native pastor. (Cheers.) Two and a half miles from Morant Bay there is another station called Prospect, where we have a congregation of 150 people and a church of some seventy members. Nine miles in another direction, at a place called Montalines, the people have erected a house of God that will contain 900 persons. (Cheers.) That is the village where Colonel Hobbs caused every house but one to be burnt down to the ground. The church there is filled to overflowing, and already numbers over 400 members; indeed, in that district where God in His Providence led us after that terrible outbreak, we have now churches that number over 800 members, and more than 3,000 people have placed themselves under our care. I cannot, however, help referring to what has lately occurred there. That chapel at Montalines was nearly but not quite finished. The earthquake came; it shook it to its foundation. A few days after a fearful storm came, and this chapel was levelled with the ground. It had been erected almost entirely by the free-will offerings of the poor people in that neighbour-

hood. Will not some wealthy Christian give the means of helping these people to re-erect a house for God? (Cheers.)

Mr. Henderson emphatically endorsed Mr. Williams' remarks on the supreme importance of native agency. At the present time they had in connection with their college in Jamaica some twenty young men, and Dr. Underhill, Dr. Angus, Professor Attwood, Mr. Trestrail, and others being judges, they were not behind the students who study in their colleges at home. He hoped, if God should bless them for the next twenty or thirty years as He had blessed them during the last twenty or thirty years, they should be able in all confidence to leave the churches in Jamaica to the care of men whom God should have raised up in their midst. (Cheers.)

A collection, amounting to £80, to which the chairman added £50, was then made, the doxology was sung, and the meeting separated.

The annual meeting of the Baptist Young Men's Missionary Society was held on the evening of the 2nd inst., in Bloomsbury Chapel, Robert Harvey, Esq. in the chair. The report, which was read by Mr. Capern, the secretary, stated that the direct results from the society's work were principally to be seen in the contributions which the juvenile auxiliaries, and especially those in London, had made to the parent Missionary Society. In the year 1847, 136*l.* had been subscribed by Sunday-schools through the association's influence, and in 1871 over 1,000*l.* had been subscribed. (Applause.) The meeting was addressed by the chairman, Rev. Dr. McAuslane; Mr. S. D. Waddy; Rev. B. Millard, from Jamaica, who said that sixty-six out of their 108 churches were under the superintendence of native pastors, and nearly all the schools under native teachers; Mr. H. M. Bompas, and Mr. Cooke Baines. Mr. Bompas urged young men to devote at least one-tenth of their income to the cause of Christ.

#### WESLEYAN MISSIONARY SOCIETY.

The annual meeting of the Wesleyan Missionary Society was held in Exeter Hall on Monday morning, when there was a very large attendance. The Right Hon. Lord Napier and Ettrick, K.T., P.C., presided, supported by the Revs. Luke Wiseman (president of the Conference), Mr. Arthur, M.A., Dr. Jobson, Dr. James, Dr. Rigg, G. T. Perks, C. Prest, Gervase Smith, D. Barley (West Indies), J. W. McKay, F. Greaves, W. Barber, S. Coley, Mr. W. S. Allen, M.P. Sir Francis Lycett, Mr. Alderman McArthur, M.P., Mr. W. Arthur, Mr. N. B. Downing, Mr. W. W. Pocock, &c. After singing and prayer, the Rev. G. T. PERKS presented his annual report which took a comprehensive survey of the mission fields of the society. These possessed a distinctive character, and were classified as missions to nominally Christian countries, in which Popery or an unevangelical Protestantism equally opposed to the truth is prevalent; missions to colonies mainly British in their character; missions to the West Indies among the descendants of the emancipated negro population; missions to the heathendom of India, China, Africa, America, Australasia, and Polynesia. The missions to nominally Christian countries came first in order, and Ireland, which the report described as "the stronghold of the Ultramontane Popery, which is little less than a conspiracy against the civil and religious liberties of the human race," came first under review. The work of the society in the island commenced in 1747. There are now forty-two ministers at work, and there have under their care thirty-five day-schools, with 1,928 scholars. At no time was a zealous Evangelical ministry more necessary in Ireland than at the present, or the prospect of considerable success more cheering. Amidst severe trials and losses arising out of the war of 1870, the spirit of the members of the French churches is excellent, and their efforts to meet the claims upon them are most praiseworthy. Italy has, besides two English ministers, seventeen of its own sons engaged in preaching the pure Gospel of Christ, besides catechists and others. At Rome there are already suitable buildings for preaching and educational purposes; at Naples the new chapel and schools are advancing towards completion, while at Padua the educational establishment is in efficient operation. Who, a few years ago, ever expected to hear of a public discussion as to the reality of the primacy of Peter at Rome, or to live to see the seat of the Papacy blessed with full religious liberty? In Spain, there were mission stations at Barcelona and Port Mahon and at Oporto, besides a military station and Spanish school at Gibraltar. The mission in Germany has had a prosperous year. The work of the society extends from the borders of France through Wurtemberg and Bavaria, as far as Vienna in Austria. In the class of missions to nominally Christian countries, the society has 108 ministers employed, and the returns report 6,967 members and 6,682 scholars in the schools. The missions to the colonies, mainly British in their population, occupy the whole of British North America, the colonies in Australia and New Zealand, and the colonial portion of South Africa. No missions have been so successful in immediate results as those in North America. Among the dispersed settlers, and in the Indian territory, the society has 37 ministers, 32,750 members, and 72,766 scholars scattered over the Canadas, New Brunswick, Nova Scotia, Breton, Newfoundland, &c. In the colonies of New South Wales, Queensland, Victoria, South Australia, Western Australia,

Tasmania and New Zealand, the population is mainly British, and in some respects they excel the mother country in their zeal for the maintenance of Christian institutions. The society has 270 ministers in these colonies, and they report 26,670 members, with 50,354 scholars. With the exception of Western Australia, these missions are self-supporting. The West Indian missions occupy a peculiar position in relation to other missions; no missions have had greater difficulties to contend against. Yet, over many of the churches the society has had great reason to rejoice. There are 97 missionaries, 44,728 members, and 23,078 scholars. In West Africa the majority of the ministers are native Africans educated and trained for their work, and the people are being trained under Christian influences to benefit by the civilisation which too often has been made a means of degradation to their race. There are 21 missionaries, 8,597 church-members, and 5,569 children in the schools. Of missions to purely heathen countries, the report spoke favourably of the work in India. The missionaries are beginning to hope, for every year the prospect brightens a little, and they have been much encouraged by the success attending the labours of native agents. In the Calcutta, Mysore, Madras, Tamil, and Singhalese districts, there are 81 missionaries, 3,010 members, and 14,001 children in the schools, of whom 3,765 are girls. In China there are 10 missionaries, with 178 members, and 386 children in the schools. The Chinese mission in the Australian colonies meets with support, and is making a very satisfactory progress. The Polynesian missions, under the care of the Australian Conference, carried on mainly in the Friendly and Fiji Islands, have been among the most successful of modern missions. The statistics of these missions speak for themselves:—23 European missionaries labour in connection with 63 native missionaries, and 906 native catechists and 1,796 local preachers; the number of church-members is 33,149. There are above 133,000 attendants at public worship in 802 chapels and in 357 other preaching places. There are 1,568 day-schools taught by 148 head-teachers, and by 2,469 subordinate masters; there are 53,804 day-scholars, and about the same number attend the Sunday-schools, in which there are 3,551 teachers. The income of the society was 156,910*l.* 12*s.* 5*d.*, being in advance of the ordinary income of last year by 8,324*l.* 17*s.* 4*d.* The increase of 3,400*l.* in the receipts of the home districts was deemed especially gratifying. (Cheers.)

The CHAIRMAN said that his position that morning called for one word of explanation. Born a Presbyterian, and associated by the accidents of life with the Church of England, he was not a member of the Wesleyan communion. His observations, therefore, must be of a secular character; but, perhaps, the testimony of a purely secular person might be of some service, if indeed not really more valuable than that of one more enthusiastically embarked in the work. (Cheers.) Leaving the spiritual to others, he should refer to his aspect of the question as it related to India, and speak only of that with which he was acquainted; his remarks would have reference to missions generally. The policy of the Government of India has been to establish a higher education for a considerable number of people, and an elementary education for a great number also. With reference to the higher education, the Government has done much in laying hold of every kind of voluntary help at their disposal. In the south of India, fully one-half of the higher education of the people is owing to missionary teaching, and thus the Government had ready to hand a great power. This missionary teaching was much cheaper to the Government and to the people, and it was of a higher character. A State school of a heathen character will not diffuse such a morality in its teaching. The secularists have the full benefit of the Christian ethics, although they decline Christian doctrine. Missionary schools are indispensable to Government in elementary teaching, and the only elementary schools he knew of were these missionary schools. Missionary education was peculiarly available for female education, and this was an object which the Government had much at heart. Notwithstanding all that has been done, he did not believe it could be said that anything which can be strictly called an education was imparted to more than three per cent. of the population of India. When the necessity is so vast, and the means so inadequate, how great and deep ought to be the sense of the secular Government of the service of those who present themselves as auxiliaries. How cordial should be the thanks offered to this voluntary work, and how earnest should be their hope that this co-operation will be afforded in increasing proportion and in increasing activity in the future. (Cheers.) The Government of India and the people of India get immense good from voluntary agency, and voluntary agency derives great help from the Government. The Wesleyans accepted grants from the Government to a large extent. With reference to the question of philanthropy and medical science, it may be said that the Government are not unsympathetic. In the south of India, however, there is but one medical officer for five hundred thousand inhabitants. The existence of the missionary body in India is of very great importance. He could affirm that there was no body of missionaries who enjoyed a higher reputation and who were more useful than those belonging to the Wesleyan community. (Cheers.) A meeting like the present would gladden the hearts of mission-



aries far away in their silent homes, amid their arduous and ill-requited labours. (Cheers.)

The Rev. LUKE WISEMAN, who was received with continued cheering, moved the adoption of the report, and his resolution, while expressing thankfulness for an increased income from home resources, gratefully recognised the steady increase from the foreign auxiliaries as indicative of an encouraging movement in the direction of self-support in the native churches. He said that the report, to make use of a whispered expression of the chairman at its close, was the best speech of the meeting. (Cheers.) It was of a twofold character. Sorrow was mingled with their joy as they thought of the losses which the society has experienced in the past year in the death of many who were no longer with them. (Hear, hear.) But in reference to their losses, they should take the enthusiastic tone of the report, and like the music of the "Dead March" in "Saul," emerge from a profound melancholy into a brighter and more jubilant note. Their friends were not dead; that was the cheerful strain in which even their sorrow should find expression at last.

The Rev. D. BAYLEY, in seconding the adoption of the report, said he had spent eighteen years in the West Indies, and often looked back with lingering desire to his field of labour. His lot had been cast in Demerara, and he could say that West Indian piety was a fact and no fiction. (Cheers.) He had witnessed a great revival in the colony of Demerara. In this revival they were assisted by members of other churches; and this good work went on for two years, and resulted in 1,500 members being added to them. (Cheers.) It united ministers of all denominations, and they met in each other's churches from month to month, and the effect of that revival was still manifest. (Cheers.) The churches were enlarged, and they had to double the number of ministers of the circuit. Great attention was given in the West Indies to the education of the children. When complaints were made of the negro character it should be remembered whose children they are—children of the enslaved and untaught. A great change has taken place in connection with educational matters; there was a day-school connected with almost every chapel. (Hear, hear.) The native ministry in the West Indies was of a high order, and they wanted more native ministers. (Cheers.)

The Rev. C. PREST supported the resolution. In a stirring speech, which elicited frequent bursts of cheering, he affirmed that the Protestantism which had been the glory and security of England was now in danger. They had a noble constitution; it had been the creation of ages; but it was endangered by Ultramontaniam. The Church of Rome was a great anti-Christian political confederation seeking after sole authority over the world. (Hear, hear.) He thought that as Methodists they had been tamer than was their duty. They wanted something of the power of a Cromwell and the nerve of a William. They had seen what Ultramontaniam can do; they would see more. (Hear, hear.) What Ultramontaniam had done in Spain it would do everywhere so long as it had the power. In the South Seas it had endeavoured to undermine and subvert all missionary work. In conclusion, Mr. Prest said that in the general election to which they were now looking forward, Wesleyans should ask first, Is the candidate sound as a Protestant, though opposed to me in politics? Dr. Manning had said, "I am a Catholic first of all, and all the rest comes after." "I thank the priest for that hint," said Mr. Prest; "I am a Protestant first. Act on this rule, and you will return men to Parliament who will fear God, and before whom the supporters of the Papacy will quail." (Cheers.)

Mr. W. S. ALLEN, M.P., also supported the resolution, which was carried.

The Rev. J. W. McKAY (Belfast) moved the second resolution, which, while expressing sympathy with Christian literature and education, affirmed the paramount importance of preaching the Gospel to every creature, and therefore called for more labourers. The resolution was seconded by Rev. F. GREYVES (Oxford), who in speaking of Madagascar, said it was the child of the London Missionary Society, a remark which elicited cheers.

After the collection had been made three formal resolutions were moved, but they were the texts of good speeches from those who had them in charge. Mr. N. B. DOWNING moved and the Rev. W. BARBER seconded a vote of thanks to the ministers who had preached for the society, and to the various officials. Mr. W. W. POOCK moved, Dr. RIGG seconded, and Rev. S. COLEY supported, a vote of thanks to the general committee, and Dr. JOHNSON moved and Rev. W. ARTHUR seconded a vote of very cordial thanks to Lord Napier and Ettrick for his presidency on this occasion.

#### CHRISTIAN VERNACULAR EDUCATION SOCIETY FOR INDIA.

The fifteenth annual meeting of this society took place at Willis's Rooms, St. James's, last Monday afternoon. The Earl of Shaftesbury occupied the chair, and besides those taking part in the meeting we noticed the following gentlemen present:—Sir Hope Grant, Generals Clarke and Lake, and Sir William Hill, Donald Matheson, Dr. Macfarlane, General Alexander, Colonel Sandwith, Dr. Leckie, Dr. Davies, the Rev. Dr. Schmettau. Prayer having been offered,

The Rev. J. H. TITCOMBE read the report, in which it was stated that the Negal training institution had passed through a period of trial, but had

been well reported upon by the bishop of the diocese and by General Taylor, who had both visited it. The school in Bengal had also suffered through the fever there, but much good had been done by it; the committee had made an additional grant of 100*l.* per annum to the school in Calcutta. Altogether they had now thirteen schools in the Madras Presidency. A large number of publications had been issued in the native dialects, and a sub-committee had been appointed to superintend colportage. They had new in all three training institutions, 200 native teachers, ninety students, and 7,100 children in various parts of India to whom instruction was given. Thirty-five colporteurs were employed. The total number of publications issued in the native language was four millions. There was much to encourage the committee in their efforts, while they saw no reason to regret the stand they had made against secular instruction only being given in the schools, believing as they did that conversion was the first thing necessary. The responsibility of the Government of India in regard to education was very great, but they believed that time would work out the problem.

The Archbishop of YORK, in moving the first resolution adopting the report, and appointing the committee for ensuing year, said that although he had no personal connection with India, yet, as occupying a high position in the Church of England, he considered it his duty to show by his presence his sympathy with them. We owe a great duty to India, and one that we may never discharge. We acquired the country by a species of buccaneering, and had treated it with insular haughtiness. We classify all whose skin differs from ours, and we treat the Hindoo as a mere savage. And since we have ceased to govern by violence he was not sure that we were not running into a greater mistake. We ought to go with our religion in our hand, for no nation has a right to conceal its religion. Remember that you have to do with a people who do not readily tread in your ways of action, but to the cultured Hindoo there is no metaphysical difficulty which he cannot grasp. They are naturally religious, and while we respect their faith, we must also put before them the true faith. We are now looking anxiously at our tenure of India, and he was persuaded that God ruled the world, and that He had given us India for a purpose, which if we do not fulfil He will take that land from us. We must seek to secure the affections of the people, and then we shall not have a vast number of people of different creeds kept down by force, but a people whose hearts we have secured and who may be trusted to roll back the tide of invasion should it ever seek to overwhelm them.

Lord LAWRENCE said he had great pleasure in supporting the resolution. It was only common gratitude that we should give our thanks and acknowledgments to those many great men who, though living in a humble position, had yet done so much for India. He referred to the missionaries—to such men as Schwartz in Madras, Ward, and Marshman, and in later days to Dr. Wilson and Dr. Duff. There was one thing which gave great force to the efforts of that society, and that was that they had set themselves to give the people of India the truth in their own language. If we value the Bible in our own tongue, we must feel how important it is to teach others in their own language. It is often very difficult to influence persons in a high position, for they too often despise instruction; but we find the humbler classes more ready to receive it, and we must therefore go to them in their own language. Thus it was that society had been able to do so much, and he was sure that if they had the means they would do much more. The assistance which the Government of India has given in grants has been a very great help, and also the prestige which it has given to the movement. The Government have decided not to allow the Bible to be read in the schools, and some think that therefore they are the more bound to help where they can without prejudice, and he was persuaded that grants in aid were a very effectual way of helping the good work. For fifty or sixty years of our rule in India we did nothing for the instruction of the people; but during the last forty years efforts have been made; and now the Government see that the people are imbued with a taste for knowledge, they should not be left to maintain themselves, but that some of the money should be spent in educating the masses. When we remember that there are 240 millions of people in India, we see what a vast field there is for these efforts. An important matter in connection with this subject is, that while the knowledge supplied often destroys belief in their old tenets, it leaves them without any faith at all. However evil caste influence might be, it had a restraining influence, and restricted them from practices opposed to morality. But when they acquire education, the power of caste and superstition is broken down, and they too often grow up without any belief whatever, and become Atheists and deists. Hence there is a danger that these natives who do not believe in Christianity will see the evils which result from the destruction of their religious faith, and lament the consequences. How great, then, was the field of noble opportunity for that society.

Dr. MURRAY MITCHELL, who had only just arrived from India, while unable to deliver a set speech, gave some interesting information respecting the education question in India, from which it appeared that the Government were determined to carry out the principle contained in the despatch of 1854, that they should

gradually withdraw from aiding the education of the higher classes, and concentrate their efforts on the masses. They rejoiced that the lower classes were to be instructed, but the effects of secular instruction only were often evil. There were great practical difficulties in the way of teaching the Bible in the schools, for who was to be trusted to teach it? He rather thought that as Government were withdrawing from the higher education it would be well for the missionaries to take it up, and give the pupils instruction in the Word of God, and thus they would indirectly influence the masses through the press and in other ways.

Mr. W. YORKE, one of the masters of the training college, gave some particulars with respect to the work, as did also the Rev. E. SARGENT, a missionary of the Church Missionary Society.

The Hon. A. KINNAIRD proposed a vote of thanks to Lord Shaftesbury for presiding, in acknowledging which his lordship dwelt on the necessity of Bible teaching in education, and protested against the Government of India establishing drinking shops all over the country for the purpose of obtaining revenue.

The meeting concluded with prayer and the benediction.

#### NATIONAL TEMPERANCE LEAGUE.

The annual meeting of this League was held at Exeter Hall on Monday evening. There was a very large attendance, and on the platform were a number of Guardsmen, whose red coats had a very lively appearance.

The chair was occupied by Major R. C. Stileman, J.P. Prayer having been offered by the Rev. Mr. Hewlett,

Mr. ROBERT RAE, secretary, read an abstract of the annual report, which commenced by stating that the past year had been one of the most prosperous in the history of the League. A conference had been held at Birmingham with 150 members of the British Medical Association, and large public meetings, addressed by eighteen medical practitioners who are teetotalers, had been held at Reading, Bristol, Exeter, Plymouth, Torquay, Bath, Cheltenham, Wolverhampton, Leicester, Liverpool, Birmingham, Brighton, Sheffield, Nottingham, Cambridge, Guildford, Canterbury, Sheerness, Coventry, Bradford, and Leeds. Select conferences, drawing-rooms, and other meetings of a special character, had been held at York, Fife, Scarborough, Harrogate, Chelmsford, Norwich, Ipswich, Colchester, Windsor, Southampton, Poole, Lewes, and other towns. A numerous-attended conference of ladies had been held at the Cannon-street Hotel, and medical addresses to ladies had been given at twenty meetings in town and country. Special conferences had been held with University men at Cambridge, and with 100 City missionaries in London. There were now 7,730 teetotal soldiers in the army, besides 1,574 children in the Army Bands of Hope; 257 military temperance meetings had been held in London and other garrisons. In the royal navy about 2,000 men of all ranks were abstainers, and many boys in training-ships had also signed the pledge. Lectures and addresses had been given to students at sixteen training-colleges for ministers and teachers; to young men and women in five large London warehouses; to nurses and convalescent patients at four metropolitan hospitals; to prisoners in five county and borough gaols; and in many large schools, training-ships, and public institutions. One of the missionaries had given 718 addresses to children at 504 distinct elementary schools; and another missionary, who labours among seamen, had paid 5,996 visits during the year to vessels in the port of London. The lecturers and honorary deputations had addressed 2,650 meetings during the year, and twenty sermons had been preached, including one at Westminster Abbey, one in the Metropolitan Tabernacle, and thirteen in parish churches at Stamford, Ewell, Bury St. Edmunds, Liverpool, Brighton, Lewes, Southsea, Leamington, Birmingham, Tamworth, Coventry, Wolverhampton, and Chatham. The Crystal Palace Festival had been attended by 62,280 persons. The *Medical Temperance Journal* and the *Temperance Record* had been continued as the organs of the League, and 10,000 copies of a pamphlet containing medical speeches delivered at meetings in Exeter Hall had been circulated with excellent results amongst ministers of religion of different denominations. The total income of the year had been 6,131*l.* 10*s.*, including subscriptions and donations amounting to 2,240*l.* 19*s.* 10*d.*, and a legacy of 500*l.* from the late Robert Charleton, of Bristol.

The CHAIRMAN said he had much pleasure in accepting the committee's invitation to preside, and he thought they might "thank God and take courage" at the progress which the temperance cause has made. He did not believe that education only would reduce intemperance, and that nothing but total abstinence was safe. They were much indebted to those medical men who had given their opinion against the use of alcohol, and also to Miss Robinson for her efforts in the army.

The Rev. JAMES FLEMING, B.D., said, as the representative of one of the sections of the Christian Church, he was glad to be present and to meet with the representatives of other sections. The committee had asked him to supply the place of the late Archdeacon Sandford, and he thought he could best do so by referring to the report of Convocation on Intemperance which that lamented gentleman had been so instrumental in procuring. It consisted of 250 pages, and contained statistics from



thirty-two counties of England and Wales, including a population of about fourteen millions. The returns were obtained not from the clergy only, but from the heads of the constabulary, from coroners, judges, and other men of intelligence and experience. The result shows that, notwithstanding all the efforts that have been made, drinking is fearfully on the increase in England, and that it is not confined to men, but to women, and even to little children. What great necessity is there, then, for Bands of Hope. This thing was sapping the very vitals of the nation, and he need not dwell on the fearful amount of misery which it was daily causing. There was nothing so debasing to the mind as strong drink, and ministers of religion could testify that there was nothing which so hindered the spread of the Gospel as drink. There were two classes of remedies suggested in the report of Convocation—legislative and non-legislative. Amongst the legislative means the repeal of the Beer Act of 1830, and the suppression of beerhouses throughout the land, were suggested. The closing of the public-houses on Sunday, except to *bona fide* travellers, and the placing the whole licensing system in the hands of some one authority, or in the power of the inhabitants of the place. There were more than one thousand parishes in England and Wales where there were no places for the sale of intoxicating drink, to the great advantage of their health and comfort. Amongst non-legislative means, the removal of burial clubs and benefit societies, and the paying of wages from public-houses were suggested, together with the formation of temperance societies and Bands of Hope. The 1,577th suggestion was the abstaining example of the pastor of the parish, and it was this personal testimony from each and all which was most needed.

The Rev. DANIEL SANDERSON, Wesleyan Missionary from India, said that having lived in India many years he could testify that the natives were, as a rule, very temperate, but that when they came into contact with Englishmen they soon learnt their evil habit of drinking. When they knew that three-fourths of those in prison, and three-fourths of those charged with murder, were drunkards, it could not be denied that it was a great evil, and it behoved every one to use their personal influence against it.

Mr. N. B. DOWNING, of Penzance, delivered an eloquent address, in the midst of which Mr. PLIMSOLL, M.P., arrived, and received a great ovation, and in the course of a few remarks which he made said that his position at the present time resembled that of a juggler throwing a number of balls into the air, and having to exercise great care lest one of them should drop. He had nearly let that engagement drop, as he had been occupied with his solicitors about a pending case up to the moment of his coming there. But he was always glad to accept their invitation to be present, for he earnestly sympathised with their efforts, and with the objects of the society. He looked upon Bands of Hope as a great means of accomplishing their object, and it appeared to him that every Christian man seeing the evils which were caused by intemperance was almost bound to abstain as a part of his Christian duty.

The Rev. NEWMAN HALL said their noble friend whom they had received so cordially was engaged in arousing the country on behalf of perishing sailors, and they appealed that night on behalf of those who were seeking to save not one thousand sailors from bodily destruction, but twenty-five thousand or more from destruction of body and soul—the victims of intemperance.

A collection was then made, and the proceedings terminated by a vote of thanks to the chairman, moved by Mr. W. TWEDDIE, and seconded by Mr. MARRIAGE WALLIS, of Brighton.

#### THE COLPORTAGE ASSOCIATION.

The annual meeting of this society was held in Mr. Spurgeon's Tabernacle on Monday night. The attendance was large, and the interest created in the proceedings amply rewarded such as put in an appearance. At seven Mr. Spurgeon commenced the meeting by giving out a hymn and offering prayer. Another gentleman followed. Mr. SPURGEON then said he was glad he should not have to speak. His voice and his brain were alike unequal to the task; and the colporteurs were there to speak for themselves. It was much to be desired that people of all denominations should support the society; there ought to be 1,000 colporteurs all over the country, and that they were much needed was clear from the spread of a demoralising literature which he did not believe was as large as was represented, but which nevertheless was very large. He maintained that these colporteurs were cheap agents, as they were paid but 40s. a-year. No man could get on unless he sold his books. They preach, they teach as well, and did everything that was required to be done by a missionary.

Mr. FREDERICK JONES then followed with his report, which was encouraging, as progress had been made. In 1871 they had only nine men at work, and now they had eighteen. They took up the work as no one else would do so. The sales were 1,238s., which sum was made up by the sale of 66,835 publications, nearly all of a religious tendency. Both agents, besides, disposed of 125s. worth of good literature. The expenses of the year were 539s. 8s. 5d., while the subscriptions and donations were 662s. The colporteurs, by means of their looks, reached the hearts and homes of the people. They had access to houses where an evangelist would be turned out. They were looked for by the little

children, they were beloved by the people. They held cottage meetings—12,000 visits had been made—besides night-classes and Sunday-schools. Ten of the colporteurs had come to London. Last Sunday they had met together in prayer, and in the afternoon they had a meeting to tell what good had been done. The Rev. Cordon Jones had been engaged to aid the society. The Rev. W. Cordon Jones was the next speaker. Till he had been connected with the society, he said, he had no idea what they were doing. Christian people were equally misinformed on the subject. It was the pioneer of Christian work. It went where ministers could not go, and did the work they could not do. The colporteurs went as a matter of business and spoke unprofessionally to the people the words of Christ. "Twenty-nine millions," said the *Edinburgh Review*, "of pernicious literature had been circulated," and hence the need of the labours. He urged that the people should support the society, and that they should employ as many colporteurs in England as in Scotland. Mr. King, of Warminster, who did his work by the aid of a velocipede; Mr. Garnham, of Raydon, Lancashire, who had in addition to his rounds, the care of a small chapel, and who created much amusement by appearing with his pack; and Mr. R. Baker, from the Isle of Sheppey, gave a detailed account of their experiences, and the meeting terminated with a collection and prayer.

CONGREGATIONAL SCHOOL, LEWISHAM, FOR THE EDUCATION OF THE SONS OF MINISTERS.—On Tuesday, 29th April, the annual meeting and half-yearly election of this school was held at the Mission House, Bloomfield-street, Samuel Morley, Esq., M.P., in the chair. After prayer by the Rev. W. Tyler, Bury St. Edmunds, the annual report was presented by the hon. secretary, the Rev. J. Viney. This was very satisfactory, and announced steady progress, both in the moral and intellectual character of the boys. The school had been examined in the course of the year, by an examiner from the syndicate of Cambridge, who bore in his report ample testimony to its efficiency in all departments. The treasurer's statement, read by the chairman, showed a balance of 270s. in hand. Resolutions in support of the objects of the school, of cordial thanks to the hon. secretary, and to the chairman, were spoken to by the Rev. C. Dukes, M.A. Mr. Grigsby, Dr. Fergusson, I. V. Mummery, and Messrs. Hitchin, Potter, Major, and Dr. Lockhart; after which the meeting proceeded to the election of seven boys out of twenty-two candidates on the list. In the course of the proceedings, a strong desire was expressed for the admission of an additional number of seven boys to the school, and for the speedy and complete occupation of the building by the increase of eighty boys now within the house to the one hundred it is capable of accommodating. The question of funds was the only difficulty. The matter was ultimately referred to the committee, to carry out the suggestion according to their discretion, the chairman offering to join with others in forming a guarantee fund to meet possible deficiency at the close of the year, promising 50s. towards this object.

CHRISTIAN INSTRUCTION SOCIETY.—This society, which was inaugurated at a meeting in Claremont Chapel, Islington, in 1825, held its forty-eighth annual meeting in the same place on Monday evening, C. Reed, Esq., M.P., in the chair. The hon. secretary, the Rev. E. Schnadhorst, read a most encouraging report of the society's condition, and H. Thompson, Esq., treasurer, placed a financial statement highly satisfactory before the meeting. The society had, until two years ago, fallen much below its former efficiency, but since then it began to resuscitate, and is now in the most hopeful state it ever occupied. The report was adopted, and certain resolutions carried. These were spoken to by the Revs. W. Roberts, Dr. Edmond, W. H. Michael, Esq. (president), and others. A most powerful appeal on behalf of the society was made by the Rev. W. Baxendale (pastor at Claremont Chapel), ably supported by J. Frost, Esq. The meeting was large, and separated before ten o'clock, highly delighted.

#### Epitome of News.

The Dean of Windsor and the Hon. Mrs. Wellesley and the Rev. Dr. Vaughan dined with the Queen and the royal family on Sunday. Dr. Vaughan preached in the morning in the private chapel, Windsor Castle. On Monday afternoon the King and Queen of the Belgians left Buckingham Palace for Windsor Castle, on a visit to Her Majesty.

Mr. Cole has withdrawn his resignation of the direction of the museum at South Kensington.

Mr. Bright has (the *Birmingham Post* says) left London for a few days, and has gone home to Rochdale. The improvement in his health continues, but he nevertheless feels the necessity of a little rest after his recent attendance in Parliament, which he will resume in a short time.

Mr. Edward Shipley Ellis, of Leicester, is mentioned as the probable successor of Mr. Price in the chairmanship of the Midland Railway.

Mr. Serjeant Parry on Monday applied to the Court of Queen's Bench for an enlargement of the rule obtained against Mr. Plimsoll, M.P., on behalf of Mr. Norwood, M.P., until next term. The rule called upon the hon. member for Derby to show cause why a criminal information should not be filed against him for libel in respect of certain

allegations against Mr. Norwood contained in "Our Seamen," and Serjeant Parry now submitted that, with a view to Mr. Plimsoll preparing his answer, it was necessary to obtain evidence from many large seaport towns. The court granted the application.

The trial of the Tichborne claimant for perjury has been proceeding all the week in the Court of Queen's Bench. On Monday the proceedings consisted almost entirely of the reading of the defendant's evidence in chief in the action of ejectment, "Tichborne v. Lushington," which came on for trial in the Court of Common Pleas on the 10th of May, 1871. This process is likely to last a week.

The Manchester papers report that on Saturday a tremendous storm passed over the Great Yorkshire Wold Valley, with wind, hail, sleet, and rain. The only accident as yet reported occurred at Foxholes, where a stack and shed belonging to Mr. Foster were burned by lightning. Thunderstorms were also prevalent in the north, and the moors were white with snow.

On Sunday afternoon the meeting-house of the Society of Friends at Churchtown, Dublin, was found to have been entered, all the windows broken, the Bibles burned, and the floor covered with oil and dried grass, with the evident intention of burning the building. No satisfactory cause for the outrage has been assigned.

The funeral of the late Mr. W. C. Macready took place on Saturday, at Kensal-green Cemetery. In addition to the ordinary service an address was delivered by the officiating minister, the Rev. James Fleming, of Camden Church, Camberwell, who enjoyed the friendship of the eminent deceased. The address concluded with some charming lines which it was understood Mr. Macready had himself written.

The Midland Grand Hotel, adjoining the terminus of the Midland Railway at St. Pancras, was opened to the public on Monday. Already five years have been occupied in its erection, but it will not be completed, it is said, for another eighteen months. The mere fabric will cost the company 350,000l., while the decoration and furnishing the interior will require an additional amount of 150,000l.

Mr. Ralph Waldo Emerson, the eminent American writer, is at present the guest of Mrs. Crawshaw, at Cyfarthfa Castle.

The *Architect* says that Mr. Holman Hunt has received 10,000 guineas for his painting "The Shadow of Death." For a small replica the artist is to receive 1000 guineas. Her Majesty has commissioned Mr. Hunt to paint for her a copy of the head of our Lord.

Sunday trading prosecutions are being carried on with great vigour by the St. Pancras vestry. On Saturday convictions were obtained against fifteen shopkeepers, and fines were inflicted in every instance.

The *Record* states that at the annual meeting of the members of the Reform Club last week—Lord Ebury presiding—a strong protest was made by Sir John Murray, of Philiphaugh, against the use of the billiard and card rooms on Sundays. Sir John moved a resolution that an order should be given to close the rooms on those days, but, after considerable discussion, an overwhelming majority of the members decided upon keeping the rooms open.

The executive council of the National Agricultural Labourers' Union have received a letter from Mr. George Dixon, M.P. for Birmingham, consenting to preside at the national council to be held at Leamington on the 28th and 29th inst. It is expected that other members of Parliament will take part in the proceedings. Among the subjects for discussion is the foundation of a sick and benefit society for agricultural labourers in all parts of the country.

At the coal-market on Monday, there was a large arrival of cargoes for sale, and a reduction of 1s. a ton was submitted to. The merchants' prices are lowered to-day to 36s.

We (*Athenæum*) understand that a request made by the officers and assistants in the British Museum for an increase of salary, which was strongly recommended by the trustees, has been refused by the Treasury.

In respect of the filling up of school board vacancies, the Education Department have given their opinion that recourse cannot be had to the co-optative principle until a failure in election to supply a casual vacancy has occurred.

It is calculated that last week 10,000 emigrants must have left the port of Liverpool, the Royal Mail and other steamers being crowded each day with steerage passengers, all westward bound.

On Thursday Miss Rye despatched seventy-two young girls to Canada in the Allan Company's steamer *Sarmatian*.

It is understood that the Anglo-American, French, Atlantic, and Newfoundland Telegraph Company have agreed on terms for immediate amalgamation, and that consequently the new cable will be laid to Newfoundland, instead of taking the long route to Halifax and New York.

Several gentlemen appeared at Bow-street on Friday in answer to summonses in which they were alleged to be members of a Carlist committee, formed for the purpose of soliciting aid in this country on behalf of the pretensions of Don Carlos. Before the case proceeded, however, Mr. Flowers, the sitting magistrate, decided that such an offence ought to be dealt with by the law officers of the Crown, and not by a private individual, and he declined to proceed with the evidence unless compelled to do so by *mandamus*.



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EDITED BY EDWARD MIALI, M.P.

Published every Wednesday Afternoon. Price Fivepence.

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The *Nonconformist* of THURSDAY, MAY 1st (instead of  
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tional Union (adjourned meeting), London Missionary  
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Original Sketches of the May Meetings will appear as they  
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## The Nonconformist.

WEDNESDAY, MAY 7, 1873.

#### SUMMARY.

ON Monday night the remaining great  
measured of the session was introduced by Mr.  
Stansfeld in the House of Commons in a lucid

speech. "Great" perhaps is a misleading  
term as applied to the suggestions of the Govern-  
ment relative to local taxation, which, as the  
right hon. gentleman says, only touch the  
fringe of a great subject, and embody proposals  
as to rating reform on which all parties are  
agreed. The three little bills introduced by  
the President of the Local Government Board  
simply abolish the existing exemptions of real  
estate from liability to the rates, except in the  
cases of churches and chapels, provide for  
uniformity of assessment in respect both to  
local and imperial taxes, and substitute one  
consolidated rate for the many separate imposts  
which worry the British householder. It will  
be very difficult to precipitate a Ministerial  
crisis from such a scheme of reform, and the  
Opposition speakers on Monday were naturally  
wroth with proposals which present so few  
points of attack. The difficult questions of  
local finance and local government remain over  
for future consideration, and to-morrow Mr.  
Stansfeld will propose that the rectification of  
local boundaries shall be referred to a select  
committee, which is not, of course, likely to  
report this session. We commend the prudence  
of the Cabinet. The launching of a large scheme  
just now would almost inevitably have brought  
about that general election to which the Tories  
are looking forward with hope. A subordinate  
member of the Government has hinted that  
this is the last session of an expiring Parlia-  
ment; but there does not seem any good reason  
why Mr. Gladstone should not enter upon  
another session, and submit to it a new and  
well-digested programme which will be accep-  
table to the whole Liberal party.

The Lord Chancellor's Judicature Bill has  
passed the House of Lords. With the exception  
of an increase of the salaries of the judges, and  
an augmentation of their number, the measure  
has been little altered. On Monday there was an  
interesting discussion on Lord Salisbury's pro-  
posal to transfer appeals in ecclesiastical causes  
to the new Appellate Court, which will be a  
lay tribunal entirely. His lordship, together  
with several of the bishops, objects to the con-  
stitution of the Judicial Committee which has  
given the recent ecclesiastical decisions, and  
in fact furnished a new interpretation to the  
doctrines of the State-Church—making  
them all "open questions" in fact—and  
they desire that the dignitaries of the  
Church shall not be held responsible for the  
conclusions of the Court of Appeal. But the  
Primate deprecates rash innovation, and  
prefers the mixed tribunal; while Lord Sel-  
borne and other law lords think that some  
change is imperatively required, but that to  
propose it now would be fatal to the Judicature  
Bill. Lord Salisbury, therefore withdrew his  
amendment. Probably the critics of the Privy  
Council will reconsider their objections—for as  
the *Pall Mall Gazette* points out, and the Arch-  
bishop of Canterbury plainly sees, if the bishops  
are to cease to sit in the final Court of Appeal,  
one of the strongest links which connect Church  
and State will have been cut.

There has been an election at Bath to fill up  
the vacancy created by the death of Sir W.  
Tite, the late Liberal member for that city. Mr.  
Jerom Murch, a distinguished resident and  
moderate Liberal, has been rejected in favour of  
Viscount Chelsea, who was zealously supported  
by the licensed victuallers and returned by a ma-  
jority of 260. Beer carried the day, for Mr. Murch  
did not shock Church Liberals by advocating  
any advanced ecclesiastical views. It seems  
reasonable to believe that the result of the Bath  
election is an anticipation of what will happen  
ere long in many a borough constituency, when  
the clergy and publicans are in practical  
alliance. We are curious to see whether  
Gloucester, where a vacancy is to be filled to-  
morrow, will follow suit, and where also the  
Liberal candidate, Mr. Robinson, is rather  
forward in proclaiming his objection to dis-  
establishment.

The return of M. Barodet for Paris has had  
a serious effect upon the commercial world in  
France, which will not be diminished by the  
election of M. Ranc, a former member of the  
Commune, next Sunday. M. Gambetta and  
his friends are endeavouring to diminish the  
public shock by proclaiming their readiness to  
back up M. Thiers. The President has not  
changed the personnel of his Government, but  
is said to have made up his mind to postpone a  
dissolution till next year, and adjourn the con-  
sideration of the constitutional programme till  
the autumn. But this is only surmise.

Italy has narrowly escaped a change of  
Government at a peculiarly inopportune time.  
Signor Sella, the Finance Minister, had pro-  
duced a successful budget, framed with more  
than usual regard for economy, but the Chamber  
of Deputies passed an extravagant vote for the  
creation of a new arsenal, which the King

favours; and the Government resigned. No  
one has been bold enough to take their place, and  
the late Ministers have returned to office to give  
effect to their own financial policy, and to pilot  
their complicated Religious Corporation Bill  
through the Legislature.

#### THE CONSERVATIVE FIASCO.

MR. W. H. SMITH'S motion can hardly have  
given the Government a moment's anxiety.  
Indeed, the fierce onslaught with which the  
Chancellor of the Exchequer met the ill-advised  
attack of the member for Westminster, seemed  
to derive its vigour from an exuberant confi-  
dence that the tide of battle was already  
turned. As Lesley's fatal descent from higher  
ground to the riverside at Dunbar drew from  
Cromwell the ejaculation—"The Lord hath  
delivered them into our hands," so the illiberal  
and clearly unpopular views, with which Mr.  
Smith strove to justify his amendment, must  
have kindled in Mr. Lowe's breast, if not a gra-  
titude so pious in its expression, at least a  
truculent satisfaction at the simplicity with  
which his opponent had delivered himself up  
ready bound for sacrifice. So far as the great  
and increasing burden of local taxation is con-  
cerned, Mr. Smith had a strong point; but in  
selecting for attack the only remission in the  
Budget which will generally affect the poor, he  
made the worst possible use of his advantage;  
nor did he do much to mend matters by his  
speech. The crushing rejoinder thus suggested  
to the Chancellor of the Exchequer was kept  
back almost till the conclusion of his reply.  
Throughout the greater part of his speech he  
played with his opponent, not exactly in a  
jocular style, unless it was the humour of a cat  
with a captured mouse; and then at the end  
came the final crunch. After showing that the  
fiscal policy, hinted rather than unfolded by the  
Conservative champion, would reduce the  
burdens of the rich literally at the expense of  
the poor—"reversing the policy of Robin  
Hood," he exclaimed, "any Government be-  
longing to the party to which I have the honour  
to belong, if it touched such a scheme with the  
tip of its little finger, would be disgraced; I say  
that such a proposal is not only unjust, but  
unwise and dangerous." "Do honourable  
members suppose," he asked, "that they  
handed over political power to the lower classes,  
in order that all changes in the taxation of  
the country should be in favour of the rich?"  
This was a cruel taunt from the deliverer  
of the famous philippics against democracy.  
But we do not quite see the inconsistency which  
some of our Tory contemporaries have perceived.  
We ourselves have never thought that those  
impassioned declamations were at all calculated  
to give the speaker a lasting fame, unless for  
rhetoric. But the man who opposed any ex-  
tension of the franchise has a perfect right to  
taunt the authors of household suffrage with  
the simplicity which expects the many to  
sacrifice themselves for the few. And the taunt  
was all the more deserved, because, there can  
be little doubt that, in their desperate resolve  
to plunge at once down to household suffrage,  
the Tory party did calculate upon "striking  
ile" in the shape of an unctuous and unwashed  
"residuum" accessible to the sweet influences  
of flunkeyism.

The rejection of the motion was certain when  
the Chancellor of the Exchequer sat down; but,  
with the object apparently of "drawing" the  
Government, the debate was continued. The  
Tories endeavoured to regain lost ground by  
raising the old cry of "class against class."  
But it became more and more evident, as the  
debate went on, that, if the motion was a false  
move, a division would be worse strategy still.  
The ostensible purpose, of course, was to force  
the hand of the Government on the subject of  
local taxation. It was not found necessary,  
however, to make any premature revelation.  
Mr. Gladstone, indeed, on the second night's  
debate, in a speech which was the main re-  
deeming feature of the whole discussion, did  
speak with confidence of the fulfilment of  
Ministerial pledges by the forthcoming bill;  
and, in touching on the difficulties of the sub-  
ject, with admirable tact and art, indicated the  
dangers and fallacies that would have to be  
avoided. But he assumed with confidence the  
tone of a Ministry too strong to yield to hostile  
pressure; and so the Opposition literally took  
nothing by their motion. The division which  
was to have shown the weakness of a shaken  
Government threatened to tell a very different  
tale; and it was better to make a virtue of  
necessity, and to try very hard to look as  
though every intended object had been secured  
by the debate. The real issue has been to  
show that the late defeat on the Irish University  
Bill has left the Ministry, on all matters of  
general policy, as strong, if not stronger, than  
ever.



This Parliamentary *fiasco* reminds us of the well-known epitaph, "I was well; I would be better; and here I am." The Tories themselves fancied, and many weak-kneed Liberals shared the notion, that after the late crisis, if they were not strong enough to take office, they had at least put themselves in a favourable position for a brief guerilla warfare, to be followed by a hopeful general engagement, with some good battle cry, in the open country. And this plan of campaign required occasional hostile feints, which should give the country the impression, "I could an' I would." A near division now and then, with the exposure of division in the Liberal ranks, would have an excellent effect upon constituencies. And if in this light skirmishing some popular cry could be struck out, a snatched division and a bold push for the country might secure a working majority. A well-conceived scheme of a general may often be spoiled by the officious forwardness of a subordinate. It does not need a breach of discipline. An unwilling consent may at times be wrung from the most wary commander, who repents his good-natured compliance only too late. Not being in the mysteries of Tory counsels, we cannot say whether this is the explanation of the recent false move; but it seems to us to have verisimilitude about it. Mr. Disraeli might well hope to make capital out of the income-tax agitation, and the universal complaint about the pressure of the rates. But he is far too good a Parliamentary chess-player to have willingly exposed himself by such a speech as Mr. W. H. Smith's to the vigorous swoop of Mr. Lowe upon an untenable position. Mr. Smith doubtless framed his resolution and made his speech in the hope of attracting around him all the simmering discontent of the most heavily-taxed section of all the community, the lower middle-class, with incomes from £150 to £200, who are unfairly ground between the two millstones of direct and indirect taxation. The duties on luxuries make a sensible difference to their comfort, even more so than in the case of well-paid artisans. And at the same time their means for paying those duties are curtailed by a really formidable diminution of their income through direct taxes. But after all, it is this very class which has been hitherto the bone and sinew of the Liberal party. They are always open to appeals on the ground of high principle or far-seeing expediency. And when Mr. Gladstone, confirming Mr. Lowe, brought the debate to a close, as the latter had begun it, with the assertion that the motion meant the disposal of the whole remission of taxation in favour of property rather than of labour, he raised an issue to which thousands of poor middle-class electors would have responded with a ready and loyal support. We await with confidence now the development of a policy on local taxation which we are sure will be in harmony with the spirit of a Government that has always sought to press lightly on the sources of national wealth and more heavily on its realised enjoyment. This recent victory shows the party to be sound, whole-hearted, and united on the main questions of immediate policy. And a Ministry which has so triumphantly demonstrated its restored strength, may well afford to listen to the advice of friendly counsellors.

#### THE ENDOWED SCHOOLS COMMISSION —MR. SCHNADHORST'S EVIDENCE.

We had intended devoting considerable space this week to the very able evidence given by Mr. Schnadhorst before the Endowed Schools Commission last Friday. But the exigencies of space and the necessity of careful revision oblige us to postpone the full report. We may, however, offer a few anticipatory remarks on the subject. Mr. Schnadhorst is not the only representative of the views of the Nonconformists who will be examined by the committee, but he is the first who has been before them; and it will be a matter of much interest to our readers to learn what was the general drift of his argument. We propose, therefore, to call attention to some of the leading features of his evidence.

Mr. Leatham undertook the examination-in-chief of Mr. Schnadhorst, and elicited all the main points of the evidence. In answer to that hon. member, the witness stated as a first objection to the schemes of the Endowed Schools Commissioners, that they indicated "an extreme tendency to give an undue advantage to the Established Church, and as likely to perpetuate the sectarian exclusiveness which it was one of the objects of the Endowed Schools Act to remove." This, it was further stated, was shown by the appointment of clergymen as *ex-officio* governors, by the number of co-optative governors, by the selection of co-optative governors almost exclusively

from members of the Established Church, by the nature of the bodies in which the election of governors is vested, and lastly, the limited extent to which the principle of popular representation is recognised. Mr. Schnadhorst's evidence on all these points was clear and decisive, and, on the whole, well supported by facts. The general evidence, in fact, was very weighty, but the detailed illustrations were not numerous, probably because they were not thought to be necessary.

Take some of the facts stated by Mr. Schnadhorst, and is it possible to come to any other conclusion than that the Nonconformists of this kingdom are suffering from a great injustice? The association at Birmingham, of which Mr. Schnadhorst is the secretary, has obtained information with regard to eighty-five out of a hundred schemes. The total number of co-optative governors in these cases is 441, and it has been ascertained that of these 313 are Tories, and only 128 are Liberals, while there are at the same time, in the same bodies, 385 members of the Established Church and only 43 Nonconformists! Just as though the Nonconformists constituted not a tenth of the whole population! Grave facts were added. Thus, it appears that, in more than fifty of the schools, there are no Nonconformists, and that this is actually the case with such towns as Wolverhampton, Wigan, Stafford, Walsall, and Stourbridge. At this point of the evidence, Sir John Pakington put one or two questions, evidently with the view of breaking the force of such facts; but they elicited a still further condemnation of the present system. Thus—

Sir J. Pakington: Did you say this was in eighty-five schools?

Witness: Yes, I did.

Sir J. Pakington: Have you any reason to suppose if you could complete your statistics as to the proportions of the co-optative governors, you would find they had been changed?

Witness: They would be changed, but very much for the worse.

Sir J. Pakington: How?

Witness: If I completed my statistics as to the appointment of co-optative governors, I think they would be changed very much for the worse.

Mr. Leatham: How is that?

Witness: Because in nearly every instance no doubt the existing governors are members of the Church of England—of the Established Church—and also many of them members of the Conservative party. The governors selected for them or by them are, in all probability, the same.

Mr. Leatham: Has the withdrawal of the *ex-officio* governors had the effect of limiting the number of persons appointed under the scheme?—As far as I can ascertain, not at all. I have reported to me that in the eighty-five schemes eighty-one clergymen have been appointed as co-optative governors; and I imagine additions are to be made to those among the representative governors. However, they have not been appointed under the scheme itself. It has been done in two English places and three Welsh.

Although in the localities the Dissenters were in a majority?—Yes, there is no doubt of it.

That is especially the case in Wales?—Yes.

Mr. Schnadhorst, however, did not give his evidence from the Nonconformist point of view alone. In fact, this is not a Nonconformist question; it is one simply of practical justice, and of the national interests. He thinks that the preponderance of Churchmen has an injurious influence, and although the opinion was not elicited from him, we have no doubt, he would also say that an unjust preponderance of Nonconformists would be similarly injurious influence. The fact is, that injustice can never work well. We should have supposed that such men as those who contributed the Endowed Schools Commissions would have been aware of this, but it rather often happens that what is known as abstract theory, is forgotten in the most wonderful way when action has to be taken.

Mr. Schnadhorst struck the right chord when he said that the practical injustice of the appointments that have been made has arisen from the manner in which they are made. Popular election is set aside, and we have instead many governors elected by magistrates, by the bishops, by the vicar and churchwarden, by the dean and chapter, by boards of guardians, and even by burial boards; and "it appears to me," said the witness, "that in many instances, these boards are not in any sense likely to represent the popular view, and not likely to select persons suitable for the governing body." This point was insisted upon more than once. "I think," said Mr. Schnadhorst, "that in the majority of instances, the principle of popular election should be recognised to the extent of a clear majority on the entire governing body." The chairman of the committee, Mr. W. E. Forster, examined him on the subject, and, said the witness in reply, "we should not have the least complaint to make if the principle of popular representation were more extensively recognised." He gave Sherborne as an illustration of a case where they are certainly not recognised. Here, out of a total of seventeen governors, there are only

two elected by the vestry, and certainly most people will agree that that "cannot be considered to represent popular views." Mr. Forster pointed out that members of the Church of England have also attacked the schemes of the commissioners, and, reading that part, asked Mr. Schnadhorst whether he was still of opinion that there had been a strong bias in favour of the Establishment. The witness gave to this question an admirably worded answer:—

I can fully appreciate, or try to appreciate, the difficulties the commissioners may have to encounter in various cases, and I speak personally when I say it is a matter of great regret to be brought into collision with them with respect to the educational work of the country. But still we do feel that consciously or unconsciously—unconsciously I believe—a bias has been displayed in the composition of those governing bodies—and that while the Endowed Schools Act intended to place Nonconformists in a different relation to the endowments of the country to that which they had previously held, in many cases they are excluded and the intention of the Act frustrated.

The rather severe examination which the witness afterwards underwent at the hands of Sir John Pakington only served to strengthen his case. At one point, however, he seems at first not to have been altogether prepared. The right hon. gentleman endeavoured to enforce the claims of Church of England schools as such, and appeared to wish to get the witness to confess that, while Baptist and other endowments ought to be respected, Episcopalian endowments should also be respected. Mr. Schnadhorst drew a right distinction between the two cases, but was not prepared with the answer to Mr. Gathorne Hardy—Why a school, founded by a Churchman, in which he desired that the doctrines of the Church should be taught, should not belong to the Church as such? The answer is that it might, or might not, according to the terms of the foundation, and that no general rule can apply.

#### HOW IT STRIKES A STRANGER.

House of Commons, Tuesday.

It was pretty well known last Thursday evening, soon after the House met, that the Conservatives did not intend to divide upon Mr. Smith's motion, and that they would, if possible, withdraw it. The debate therefore was robbed of a good deal of that excitement which usually belongs to a great party struggle. Mr. Glyn could afford to take his ease, and walked about as unconcerned as if he had nothing to do; Mr. Adam lounged contentedly as his manner is, and the Tory whips relaxed the pressure which had been put upon their men during the week. The House at the opening was naturally therefore somewhat dull, more particularly as Mr. Cave, having moved the adjournment on Tuesday, claimed the right to renew the discussion. About him nothing need be said, excepting that he had plainly prepared himself with great deliberation, and that he commenced abruptly by a joke or something intended to be one; a comparison, that is to say, of Mr. Smith to carbonate of soda, and of Mr. Lowe to tartaric acid. His humour, however, failed to affect the House in any way, and Mr. Smith did not seem particularly complimented at being likened to the most insipid of drugs. It was somewhat of a surprise that Mr. Baxter, the Secretary to the Treasury, was put up to reply from the Treasury Bench, as he has not been permitted hitherto to speak except upon strictly departmental topics. That he was selected to take part in the defence of the Government proves that he is rising in importance, and that he is on the road to further promotion, which by the way, he thoroughly deserves, for although he is not possessed of special genius, he is honest and perfectly trustworthy; as incorruptible and straightforward a politician as ever entered Whitehall. His cue was to show how utterly inconsistent the speeches had been from the other side of the House, and how, in fact, they had answered one another. This he had small difficulty in doing, for if the Tories had agreed upon the motion, they certainly had not agreed as to the manner in which it was to be supported, and they contradicted one another as diametrically as people must always do, who say one thing, and mean another. Mr. Liddell, who followed Mr. Baxter, gave the first pronounced indication that the motion was doomed, for he advised its withdrawal although he disliked the Budget. Mr. Liddell is a man who occupies a peculiar position in the House. He is not a great orator nor possessed of commanding ability, but there is no man on the Conservative side of the House who is more respected, or who ought to be more respected. He is never factious, always independent, has the best virtues of an English gentleman with few of his failings, and is gifted with strong common sense. Moreover he is



the eldest son of Lord Ravensworth, and member for a great county constituency. His opinion was therefore the opinion of the Tory conscience, if there be such a thing.

After him came the dinner-hour, and the debate was abandoned to the lesser gods and to the thinnest of thin Houses, so that a stranger might have supposed that a count out must be imminent. But soon after nine, Mr. Gladstone returned, and members then came in rapidly until a little after ten, when Mr. Disraeli also reappeared. It then became apparent that the Conservatives, when this strategic movement of Mr. Smith's was first planned, must have whipped up their men from almost all parts of the earth, for there could not have been fewer than between five or six hundred members present. The hour at which the leader of the Opposition shall commence his speech is fixed by a sort of prescriptive right, and it therefore showed immense and unique boldness, not to say conceit, that Mr. Bentinck should try and appropriate it. It is clear that he really *does* consider himself in some sort a representative person in the House—the head, the great head, of a great third party, and that he is precisely on a level with the Prime Minister and ex-Prime Minister. He is right too. Mr. Gladstone represents the Liberal party, but Mr. Disraeli is an accident, in no sense representing the Tories, excepting that he may be said to represent the difficulties in which Toryism must inevitably find itself, when it has to compete with its more intelligent rival. Having to do this, and having to advertise for intellect, it of course has to put up with adventurers, soldiers of fortune, who may win its battles, but who are a terrible scandal. Mr. Bentinck, on the other hand, is precisely a Tory without any admixture of foreign wit. He is just the sort of general the Tories would choose, did they not want office, and he had therefore a claim to be heard. But the House would not hear him, and so he would not hear Mr. Disraeli, and walked out into the lobby. It was very curious logic—"If you gentlemen will not listen to me, I cannot be expected to listen to the hon. member for Buckinghamshire"—but it was logic characteristic of Mr. Bentinck, and as good as most Tory logic. Mr. Disraeli had a task before him. He had a bad resolution to defend, and one which he knew was about to collapse; for although he promised that he would not shrink from a division, this must be taken as a mere boast, or as a rhetorical trope, because it was well known that no division would be taken. The verdict upon his defence must be that it was thoroughly rotten but amazingly clever. The main thesis which he ought to have proved, he never so much as touched. He could not touch it; he could not prove that if the resolution were adopted, the poor would not lose, and he had too much good sense to try to prove it. The citadel being impregnable, he set fire to the outbuildings, and it must be confessed they made a pretty blaze, which however, was no more service as a warlike operation than a discharge of skyrockets. He excited roars of laughter against Mr. Lowe, whose rudeness he affirmed to be a relic of Australian experiences. "We had not all had the advantages of antipodean travels." The Chancellor of the Exchequer had appeared in a new character, that of the friend of the working man, and there were severe comments upon his conversion. He had spoken bitterly of the last crisis, and had thereby, by implication, insulted his chief, "who bears the insult," said Mr. Disraeli, "like an angel. He does not want me to defend him, for he will soon no doubt revenge himself with diabolic vengeance." All this was very stimulating, and the reader may imagine how it told, close upon midnight, in a crowded assembly of gentlemen, eupeptic, hilarious, and with possibly a good deal of wine circulating in their heads. But there was really nothing in it, it was mere flare. The only approach to anything like reasoning came when he attempted to show that the remission of the sugar-duties would but add ninepence to a working man's income. This however was also nothing, because the Chancellor of the Exchequer was not to blame that the surplus was no larger, and the question was whether by the adoption of the resolution the working man would be benefited more than ninepence. Mr. Gladstone's speech, on the other hand, was perfect. He used no notes of any kind, not a scrap; and yet although he had to deal with millions, adding and subtracting as he went along, he never once lost himself, or had to recall a single sentence. It was exquisite to see how easily he destroyed all pretence of resistance. He went through a little mathematical operation which lasted for about five minutes, and demonstrated so that anybody could

follow him how the working classes would gain by the resolution just about half-a-million less than by the Budget, and this too upon the assumption that the figures given by Mr. Disraeli were correct—a supposition which he denied. This struck me as a great feat, because it must have been unprepared, and it struck the House so too, for it was received with great cheers. It was really all that need have been said during the debate. It was the pith of the whole thing. Mr. Gladstone spoke for just about an hour and a-half, and the question was then put. It was whether the Budget should be confirmed or not. The Liberal side answered with an "Aye" like that of a chorus at an Exeter Hall oratorio, but there was also a distinct "No." On a second appeal, however, the "No" disappeared altogether, and after some roars of cheering, the whole House streamed out into the lobby, Liberals and Conservatives laughing alike. It was a fine haul for the cabmen that night. Six hundred gentlemen were suddenly let loose in Palace Yard, all wanting to get home immediately, and there were not cabs for more than half of them.

Mr. Stansfeld explained the provisions of his new Bills for Local Government, last night, to a full and attentive House. Apparently he suffered a good deal from his recent illness; for although his speech was clearness and precision itself, he flagged greatly after he had barely done more than introduce the subject, and was obliged to adopt a far lower key for the middle and end of his speech than he had done for the beginning. There was no hint of failure of any kind; he never for a moment lost himself, but he was certainly scarcely equal to the physical effort required by the task which he had before him, and the consequence was repeated cries of "Speak up;" which were absurd, as it was evident to everybody that he could not respond to them. On the whole, the bills appeared to meet with favour, and there is every reason to believe that they will be carried without much difficulty.

C.

#### PARLIAMENTARY SUMMARY.

##### THE JUDICATURE BILL.

On Thursday evening in the House of Lords the Lord Chancellor's Judicature Bill was considered in committee of the whole House. On Clause 5, Lord Cairns moved an amendment, the first of several intended to strengthen the representation of equity in the Supreme Court, by which he proposed to make the Lord Chancellor a member of the second division of the High Court. Contrasting the small number of judges in the equity division, as compared with the number of the judges in the other divisions, he attributed the arrears in the Chancery courts to a deficient staff; and by the bill, which required evidence in equity cases to be taken as a general rule *videlicet*, he anticipated that there would be a greater demand on the time of the judges. The Lord Chancellor said that if it could be proved that a great increase in the number of judges was necessary, he believed no one would be found to object to it; but he regarded an unnecessary multiplication of judges as a great evil. He could not have recommended the measure if he conceived that the equitable jurisdiction would not be in a more satisfactory state than Lord Cairns seemed to suppose. Equity jurisdiction had been administered in the Court of Exchequer by judges who had never sat in a Court of Equity. The amendment was supported by Lord Romilly and opposed by Lord Hatherley. But on a division it was carried by 67 contents to 49 non-contents, and the alterations necessary for giving it effect were made in the bill.

Lord Salisbury then moved that judges of the Supreme Court of Appeal should be *ex-officio* peers. Lord Granville thought that Lord Salisbury's proposal had better be embodied in a distinct bill instead of being introduced as an amendment into the Lord Chancellor's. Lord Grey supported Lord Salisbury, but Lord Salisbury declined to divide the House, and withdrew his motion. The bill was then passed through committee.

In the Lords on Friday on the report of amendments to the Supreme Court of Judicature Bill, Lord Redesdale moved a long resolution affirming that one tribunal of ultimate appeal was preferable to several, and that the House of Lords could alone supply such a tribunal. Lord Denman supported the motion. The Lord Chancellor said that the resolution was based upon a complete misapprehension. The House of Lords was not, and never had been, the sole court of ultimate appeal for the whole of the United Kingdom; and there was at present just the same possibility of anomalous and conflicting decisions as Lord Redesdale feared would be caused by the passing of the bill. Lord Cairns also opposed the motion. On a division the motion was rejected by thirty-eight non-contents against thirteen contents, and the bill as amended was agreed to.

The bill came on for third reading on Monday. Lord Denman opposed it, but no division was taken, and the bill was read a third time. Lord Salisbury moved an amendment for the purpose of transferring appeals in ecclesiastical causes to the new Court of Appeal. The Archbishop of Canterbury admitted

that this question deserved consideration, and when the Judicature Bill became law it might be found necessary to introduce certain changes, but he trusted that those changes would not be in the direction of rash innovation. It was the old constitutional practice to have a mixed body of clergymen and laymen to try these cases, and he believed that if that practice were departed from they would very soon repent the change. Lord Carnarvon had for many years felt this to be a most difficult question, and it was only after much hesitation that he had come to the conclusion that the course suggested by Lord Salisbury was the right one to adopt. Lord Harrowby could not agree in a general condemnation of the existing tribunal for hearing ecclesiastical appeals, but he believed the provision of the Judicature Bill made it necessary to reconsider the expediency of submitting ecclesiastical appeals to the Privy Council. He hoped the present bill would become law in the course of the session, and that the question introduced by Lord Salisbury would be reserved for another occasion, when it might be debated on its own merits. Lord Cairns thought that if this matter relating to the Privy Council became the subject of argument in connection with the Judicature Bill, there would be no hope of passing that bill at all during the present session. The Archbishop of York opposed the amendment, while the Bishop of Winchester supported it. The Bishop of London thought it not right to attempt to pass so important an amendment without due notice having been given to the bench of bishops and the clergy generally. In the end Lord Salisbury withdrew the amendment, and the bill was passed.

##### THE BUDGET.

In the Commons on Thursday the adjourned debate on Mr. W. H. Smith's resolution was resumed. Mr. Cave contended that the relief of local taxation ought to have been a part of the Budget. Against this proposition Mr. Baxter maintained that Government had shown its respect for Sir M. Lopes's successful motion last year by the time and labour it has spent in preparing the bills of which Mr. Stansfeld has charge. The question of local taxation was not in a state which would justify Mr. Lowe in dealing with it by means of the surplus. The Government would not act hastily, and certainly would not take it for granted that landed property was overtaxed. Mr. Liddell, although he objected to the Budget, recommended that the resolution should be withdrawn. Mr. Massey held that the resolution was inopportune, and that by agreeing to the reduction of the income-tax its supporters had put themselves out of court. Mr. Hunt severely censured Mr. Lowe's unfair and mischievous attempt to set class against class. However, the working classes did not regard Mr. Lowe as their champion, and it would take a great deal of sugar to flavour the speeches of 1866. Half of the sugar consumed in this country was consumed by the upper and middle classes, and those who bought their sugar in small quantities would never benefit from the remission. But his chief objection to this part of the Budget was that it pared down an important tax to such a point that it would be impossible to maintain it. The "happy-go-lucky" arrangements of the Budget absorbed next year's surplus, and he doubted whether the balances would rise to such a point as to enable Mr. Lowe to dispense with Exchequer Bonds. Mr. White supported the Budget generally, and Sir G. Jenkinson declined to support the resolution, because he feared that its language might preclude him hereafter from voting for the remission of the malt-duty, while Mr. Torr protested against borrowing money to pay the Alabama claims. After some remarks from Mr. Rathbone, Lord G. Hamilton derided the notion of Mr. Lowe appearing as the poor man's friend, and maintained that he overacted the part. Sir T. Sinclair advocated the free breakfast-table. Mr. Reed regarded the motion as unfortunate, because it had mixed up local taxation with party politics; and Colonel Amcotts regretted that the Budget contained no provision for the relief of local burdens, and expressed his opinion that the Government would find the omission very damaging at the next general election. Mr. Disraeli contended that the resolution was reasonable and natural, especially when proceeding from the representative of a constituency which suffered much from the pressure of local taxation and saw no relief provided in the Budget. It was unfortunate that it should have been met immediately by a statement that it would be regarded as a vote of censure—a course of procedure too common with the present Government. It was also an opportune resolution. Tracing the history of the movement against local taxation, from the period immediately following the repeal of the corn laws down to Mr. Gladstone's acknowledgment of its importance a year after his accession to office, Mr. Goschen's bills, and the success of Sir Massey Lopes last year, Mr. Disraeli maintained that Mr. Lowe was trifling with the House when he met the motion by the plea that the Government knew nothing about the matter, and could do nothing without further preparation. The local taxation of the country, he said, amounted to twenty-five millions, of which half was paid by men who were not rich, and more than five millions by the working classes. Consequently they were more deeply interested in the reduction of local burdens than in the remission of the sugar-duties, which he calculated would give every working man about ninepence a-year. Referring to Mr. Lowe's new-born zeal for the working classes, and to his assertion that direct taxes were borne by the rich and indirect taxes by the poor,



he said that working men are twice as heavily taxed in such countries as France, Russia, and Belgium as in England. This they were well aware of, and it was not from them, but from addle-headed professors and Ministers of State, that revolutionary and silly projects of finance had proceeded. Mr. Gladstone admitted Mr. Disraeli's right to defend the resolution, in which he might be supposed to have an interest almost parental. It was, however, next to impossible to get at its meaning, and Mr. Disraeli's speech was quite irreconcilable with its terms. He pointed to the fact that it was aimed at all indirect taxes—at the malt-tax as much as the sugar-duties. There was no foundation for the assertion that the Government by their Budget had put it out of their power to fulfil their pledges as to local taxation next year. On the contrary, Mr. Lowe in his calculations had taken no credit for the annual increment of the revenue, in which he felt more than usual confidence, seeing that increased wages always yielded a larger percentage to the revenue than increased profits. Passing to the question of local taxation, he contended that, except in one particular, the Government had complied with Sir Massey Lopes's motion carried last year. The relief of local burdens must include a comprehensive reform of local taxation as it exists, and but for this motion the plans of the Government would then have been before the House. The question of local government must be considered first. Moreover, the incidence of local taxation between owners and occupiers must be dealt with, and in such a manner that the relief should not take the shape of a gift to the owners. Without adopting literally Mr. Lowe's definition that rich men paid direct and poor men indirect taxes, he asserted that the poverty of the country lay below the line of the income-tax and the wealth of the country above it. Assuming, for the sake of argument, that the working classes paid half the sugar-duties and five millions of the twenty-five millions of local taxation, under the Budget the working classes would get 750,000*l.*, while by Mr. Disraeli's suggestion that this part of the surplus should be devoted to relieve local taxation, they would only get 300,000*l.* In conclusion, he argued that while the luxuries of the rich virtually escaped taxation, the luxuries of the poor must always be heavily taxed. The resolution was then put, and rejected without a division, and the sugar resolutions of the Budget were agreed to.

## THE NORTH-EAST COAST.

In the Commons on Friday Lord C. J. Hamilton moved for a select committee to inquire into the loss of life and property on the north-east coast, and to report on the best means of averting the same. Mr. Fortescue, in opposing the motion, pointed out that the whole subject of loss of life at sea was now being inquired into by a royal commission. After a good deal of discussion the motion was rejected.

## THE SAN JUAN ARBITRATION.

Lord G. Hamilton called attention to the San Juan arbitration, and pointed out that the Government had caused the reference to the Emperor of Germany to be drawn up in such a manner that we were certain to be defeated, and that the arbitrator had no choice but to decide against us. Had the forms of the House permitted it he would have moved a vote of censure on a policy by which, he maintained, the interests of the country had been sacrificed to the anxiety of our Government to get a treaty at any price. Mr. Baillie Cochrane took the same view of the arbitration, and characterised Lord Granville's policy as a reversal of all the traditions of the Foreign Office. Lord Enfield entered into a long review of the diplomatic transactions relating to the San Juan boundary line, from which he maintained that we had always contended for the Rosario Channel, and the Americans for the Haro Channel, and that the Americans had always refused a compromise, preferring to have a positive decision, one way or the other. Subsequently Mr. Gladstone supported the same view, contending that the chances of arbitration were at all events better than the chances of war. The subject then dropped.

## LOCAL TAXATION.

In the Commons on Monday, Mr. Stansfeld explained the provisions of the three Government bills on local taxation, one to amend the law regulating the liability and valuation of property for the purposes of rates, another to provide for uniformity in the valuation of property, and the third to provide for the consolidated rate, of which he has charge. As to the financial part of the question, he showed that of the 30,000,000*l.* odd at which Mr. Goschen's return placed the expenditure on local purposes, only 17,500,000*l.* was from rates, the rest being provided by tolls, loans, and Government contributions, and only 11,500,000*l.* was devoted to purposes giving a title to assistance from the imperial resources. If he obtained leave to bring in these bills, Mr. Stansfeld stated that on Thursday (to-morrow) he would move for a select committee to prepare the way for dealing with local self-government and with the contributions to local burdens from imperial revenues; and he contended that it was not possible to proceed in any other way. The first bill would abolish all existing exemptions from rates, except in the case of churches and chapels. With regard to Government property, it would not be left to the local authorities to assess and rate it, but the Government would submit schemes in the nature of provisional orders, which would be confirmed by Acts of Parliament, and on which the local authorities would be heard.

The second bill was founded on the measures formerly introduced by Mr. Hunt and Mr. Goschen, and would provide for uniformity of assessment through the medium of surveyors of taxes, with an appeal to petty sessions and to quarter sessions or a special committee. A maximum of deductions would be laid down for the purpose of arriving at the rateable value; the assessment would be for five years, and would apply not only to local but to imperial taxes. The third bill provides for the collection of all rates as one consolidated rate, by means of machinery similar to that of Mr. Goschen's bill of 1869. Sir Massey Lopes agreed that several of the provisions explained by Mr. Stansfeld would be beneficial, still they did not remove the real grievance, but would rather aggravate it. Mr. Corrance expressed his disappointment at the meagreness of the Government scheme. Mr. Pease approved the course taken by the Government. Mr. Craufurd called on the Government to reconsider their decision, and not to postpone indefinitely the fulfilment of their pledges. After some remarks from Mr. Gregory and Mr. Johnston leave was given to bring in the bills, and the second reading was fixed for Monday, May 19.

## DUBLIN UNIVERSITY TESTS.

On the order of the day being read for going into committee on Mr. Fawcett's Dublin University Tests Bill, Mr. P. J. Smyth moved an instruction to the committee to provide for the affiliation of the Catholic University as a college of the University of Dublin. The O'Donoghue seconded the motion. The O'Connor Don and Mr. Synan opposed it on the ground that the bill contained no powers for making the necessary alterations in the constitution of the University, and that affiliation without representation would be no boon. Dr. Ball, Dr. Brady, and Mr. Cogan also opposed the motion. Mr. Mitchell Henry, Mr. Bagwell, Sir J. Gray, and Mr. Ronayne supported it, but on a division it was negatived by eighty-five to nine votes. In committee, Colonel Wilson Patten, with the assent of the Government, carried an amendment on Clause two, by which the abolition of tests did not apply to divinity professors as long as the University continues to teach and grant degrees in theology. Mr. E. Smith moved an amendment on Clause 3, dispensing with the obligation to attend chapel, but on a division it was rejected by 112 to forty-three votes.

## FOREIGN MISCELLANY.

The Pope has been again ill, but was able on Monday to give audience to forty-five French pilgrims. Viscount Damas read an address to His Holiness on their behalf, and the Pope made a long reply in French.

The *Swiss Times* reports the death of Dr. Munzinger during the night of the 28th ult. The deceased, who was Professor in the Berne University and National Councillor, was one of the staunchest champions of the Old Catholic cause.

The Prussian correspondent of the *Times* reports that fresh negotiations are being entered on between General Mantouff and the French plenipotentiary at Berlin, Count Saint-Vallier, to facilitate the execution of the special convention of March 15.

The *New Free Press* of Vienna states that the Powers entitled to a veto on the election of the Pope agreed, during the late illness of Pius IX., to veto the election of any cardinal favoured by the Jesuits. Spain, it is said, has not been included in the agreement.

A telegram to the *Daily News* from St. Petersburg announces the sudden death of General Orr, the American Minister there. He had long been ill from cold, contracted during the voyage across the Atlantic, and was finally carried off by an attack of inflammation of the lungs.

A final vote was taken on Thursday in the Upper House of the Prussian Diet upon the four now well-known ecclesiastical bills concerning the relations between Church and State. They were all passed by a large majority in the form in which they were adopted at the preliminary reading.

AFTER AN EARTHQUAKE.—Two days after the earthquake which destroyed San Salvador, South America, a visitor writes:—"Such a scene of desolation I have never before witnessed, unless it be Arica. The whole town was down with the exception of one or two wooden houses. All the churches, including the Cathedral, were a heap of ruins. The spire of the latter had been arrested in its fall, and remained in a slanting position like the leaning tower of Pisa, but at a much greater angle. One of the bells must have been swung completely round, as it remained mouth up. The United States Consulate was a mass of ruins inside. The outer walls were standing. The resident Minister (Mr. Biddell) for the United States, with his five little children, had a very narrow escape. The palace, being built of wood, remained standing except where stone had been used, in which places the sides had fallen, leaving great gaps in the building. There was not one single house in a habitable condition; the stronger the walls the greater was the ruin, and the streets were one mass of ruins. Mr. Blair and his friends were living in the patio under a rude sort of tent, surrounded by the ruins of the Consulate. They were all wonderfully cheery under the circumstances, and as kind and hospitable as if nothing had happened. Mrs. Keogh's escape was miraculous. The room in which she was sleeping was completely wrecked, and she must have been killed

but for some beams which prevented the wall from crushing her. Accounts differ as to the number of lives lost; some say as many as 50 killed and 500 wounded; others not so many, but all agree as to the damage done. Indeed, looking at the ruins, it seems extraordinary how any escaped, especially as the catastrophe happened in the night. Most providentially the final shock which brought down the town was preceded by two others of sufficient force to awaken and alarm the inhabitants, who had time to rush out and so save their lives. The President behaved most nobly, and by his admirable regulations and the discipline which he enforced prevented any riots or robberies."

THE WRECK OF THE ATLANTIC.—A telegram from Halifax mentions that the steamer Atlantic has been destroyed by gunpowder, and that 349 bodies have been recovered, as well as large quantities of goods. Mr. G. A. Willis sends the following copy of a letter received by him from James Bate-man, survivor of the wreck:—"665, Harrison-avenue, Boston, Massachusetts, United States of America, April 13, 1873. I am one of the survivors of the steamship Atlantic. On April 1, at about three o'clock in the morning, I was awoke by the noise and shock caused by the vessel striking on a rock, and a minute afterwards every light went out. My wife and I jumped out of bed and ran up the stairs, she having only her night-dress on, as we had no time to think about clothes. When we reached the top of the stairs, the sailors were fastening down the doors, but we both put our strength together and got out. We were just in time to see the last rocket fired. I made for the lifeboat, and put my wife in, and then got in myself; but the sailors said they would knock our heads off if we did not get out, and I thought being drowned better than being murdered, so I got my wife out, and we both ran for the rigging, and we had just caught hold of it when the ship fell on her side, and left us both hanging by our hands, but I contrived to get my feet on the rails, and so helped my wife on to the rigging. I had not been there more than a minute when the waves came over us with great violence, and continued to do so. My wife shortly began to complain of the cold, so I held on with one hand while I rubbed her with the other to keep up her circulation, but soon a large wave brought with it a lump of timber, which smashed my hand and rendered it quite useless. After hanging six hours in the rigging my wife lost all use of her limbs, grew delirious, and foamed at the mouth, and after nearly nine hours in the rigging she died from cold. The only chance for me was to get from the mizen rigging to the front of the ship, but that seemed almost certain death, as I had seen thirty or forty people washed overboard in making the attempt; but, thank God, I crossed safely, and was saved by a boat. My wife was the only woman who got out of the steerage, and the only one on board who did not die from drowning. There were seven of us in all—my wife, five cousins, and myself—and I alone remain to tell the awful story."

George Bidwell and Edwin Noyes were again brought up at the Mansion-house on Friday, charged with having been concerned in the recent extensive forgeries upon the Bank of England. The hearing was further adjourned until Saturday next. A telegram has been received by the City authorities, announcing the departure from Havana, for England, of Austin Bidwell and the City police-officers.

NON-COLLEGIATE STUDENTS AT CAMBRIDGE.—From a report just issued by the board for admitting and superintending non-collegiate students, signed by Dr. Bateson, Master of St. John's, it appears that there has been a steady increase in the number of these students, since the scheme was inaugurated in 1869, proving that the advantages offered by this mode of residence, especially to students of narrow income, are becoming more generally known throughout the country. The board have admitted during the whole period, ninety students. Of these, twenty-three have become members of colleges, eight have ceased to belong to the University without having graduated, five have been admitted to the B. A. degree, and fifty-one are undergraduates still on the list. Several have obtained high distinction in the University, or in the colleges to which they have removed themselves. Among the honours set down to their credit are a Whewell International Law-Scholarship, the Porson prize for Greek iambic verse, won in two successive years, a scholarship gained in one college for proficiency in classics, and a scholarship gained in another college for moral science. To these have lately been added two scholarships gained at Trinity College, one in natural science, and the other in moral science. These scholarships are of the value of about 80*l.* per annum, including rooms in college and other advantages. A considerable number of the students are given to the pursuit of natural science, facilities for which are liberally provided by the University and several colleges. The University payments at Cambridge, for nine terms' residence and the B. A. degree, do not much exceed 30*l.*; books and some additional instruction, sufficient in the case of an ordinary student, may raise this amount to about 50*l.* or 60*l.* Several students have assured the censor that their whole expenditure in Cambridge was under 50*l.* a-year. The report speaks highly of the conduct of the students, and concludes with a recommendation that the scheme be made permanent.



## Literature.

## CHURCH SERMONS.\*

There can be no question that the preaching power of the Anglican Church is greater at present than perhaps it has ever been. Of course there are numbers, indeed a large majority of the clergy, who cannot preach at all. How could it reasonably be expected to be otherwise among 20,000 men, taken for the most part without any regard to their natural fitness for the work, and having had little, if any, special training for it? There are men whom nature has made preachers, and who can afford to dispense with that careful preparation which is essential to others, and which, even in the absence of great natural gifts, may qualify them to become effective and useful teachers, if not great orators. But if there is neither genius nor special culture, how is a man to become a preacher at all? It is no reflection on numbers of the Anglican clergy to say that they are exactly in this condition. They may be estimable men, good Christians, even able scholars; but one thing they cannot do, and unfortunately for themselves and their parishioners it is, the very thing they ought to do best—they cannot preach. We have in our eye a very excellent man of this type, a former rector of the parish in which we reside. A more kindly, genial man, and withal a more sincere Christian, it would not be easy to find. He was a gentleman and a scholar, but his inability to preach was patent to all; and indeed he was so conscious of it himself, that when one of his hearers told him that he could not be heard half-way down his church, he replied with great meekness and, we fear, with too much truth, that it did not much matter. There are only too many of the same type, and while the present system of clerical appointments continues it is not probable that it will be otherwise. There was a time when this was not thought of much consequence, but the importance of preaching is beginning to be more generally felt, and there are an increased and increasing number of clergymen who give attention to their pulpits. Even the Ritualists, with all their regard for ceremonial, recognise the power of the pulpit, and have among them men who are able to wield it with great effect. Nor are the other Church parties behind, and the Establishment can point to a goodly array of men, some of them on the Episcopal Bench, who are maintaining her influence and doing great service to Christian truth by their preaching.

Of the best form of this preaching we have abundant opportunities of judging from the volumes of sermons which are continually issuing from the press. The number of these does sometimes surprise us; for though we can easily understand how, in so large a body of educated men there may be found many who can produce sermons or essays on religious truth well thought out and expressed in elegant and interesting style, it is not so easy to see how these volumes, which come thick and fast, find appreciative readers. We have on our table a little collection, some of which are sufficiently marked in character and have an intrinsic value in virtue of which they are sure to command attention. But the rest, while not destitute of merit, have nothing to distinguish them from hundreds of sermons preached every year. Thus we take up first a volume of what are modestly, but we must also say correctly, called "Sermonettes." They are on "synonymous texts;" the author selecting a sentence or phrase from the Prayer-book and connecting it with a Scriptural text in which there is the same idea, thus linking the Bible and the Liturgy together in the mind if he does not suggest the thought that they are of co-ordinate authority. We have no right to complain that a Churchman should do this, but we do regret that in a little book of this kind uncharitable and feeble remarks about "heresy" and "schism" should find a place among those simple, devout, and practical meditations with which the greater number of the discourses are occupied. But there are clergymen who are never so much at home as when exposing the

magnitude of a man's sin who sets up "his judgment against the collective wisdom and authority and judgment of the whole of Christ's Universal Church, and in entertaining and propagating opinions contrary alike to the facts and doctrines of her divine faith," clergymen who regard "heresy and schism" (under which terms they include the belief and practice of all Christians who do not agree with themselves) as "twin sisters of evil," "manifestations of the same insubordinate and rebellious spirit," and working out the same result, "the subversion both of the faith and of the Church of Christ." From one entertaining such views we cannot expect much breadth of thought. Mr. Moore's "Sermonettes" cannot pretend to any originality, but they are earnest exhibitions of his own views of truth.

The same strongly marked High Church tendencies detract from the excellence of two volumes of sermons of a much higher order by Mr. Isaac Williams, in the first of which he discusses "The Characters of the Old Testament," and in the second the "Female Characters of Holy Scripture." They are the productions of a man who has thought deeply, who has a very extensive familiarity with Scripture, and who not only shows an earnest desire to turn the historic incidents of Scripture to wise and profitable use, but considerable skill in working out his idea. There is nothing tame or commonplace either in the points he selects for special considerations or his mode of treating them. He often groups together slight incidents which may at first seem to have little relation to each other, so as to bring out some special features in the character or narrative he is discussing; and though we may not always accept the conclusion he reaches, still there is a great deal of interest arising out of the suggestiveness of his treatment. Marked as they are by some freshness of thought and vigour of expression, and full of the glow of strong spiritual feeling, these discourses could not but be effective. All the more do we regret the pronounced sacerdotalism and sacramentarianism by which they are disfigured. We are not surprised to find "Baptism and the new life therein bestowed," described as the "bringing forth from the city of destruction"—for high estimate of the efficacy of that rite has now become so general in the Church, that it can hardly be regarded as peculiar to any party; even Evangelicals often speaking of it in a style which betrays a strange unconsciousness of the damaging effect of concessions by which they do in fact surrender the very key of their position. Mr. Williams, however, is equally decided as to the Lord's Supper, and makes opportunities for the introduction of his sacramental views where they do not naturally present themselves. Thus in a sermon on the "touch of the woman with the issue of blood," we find ourselves led by a circuitous route to "the deep and mysterious subject" of "the adoration due to our Lord's presence at the Holy Eucharist," and to the things which ought to be held in special reverence as they "seem to wrap around the sacred Person of His Incarnate Godhead, which He has promised shall be with us even to the end of the world." Teaching of this kind introduced incidentally, is far more insidious and dangerous than the direct inculcation of sacramentarian dogmas, and where there is so much that is so good, as we find in these sermons, we regret that it should be marred by the presence of such mischievous error. We are not astonished to be told that "Korah, Dathan, and Abiram," seem to represent generally all those who "rise up against the powers ordained of God." Korah the Levite against Aaron, Dathan, and Abiram, of the tribe of Reuben, against Moses; but both conspiracies being combined together, indicates that it is the "same temper of mind which rejects the ordinances of God whether it be in Church or State." The Bishop of Manchester complained of its being said that in the national schools Dissenting children would be taught that these three rebels were the Dissenters of their day; but do not Mr. Williams's words imply much the same thing? Render them into the vernacular of a less guarded man, and we do not see where the difference would be. They do not hurt us, and they seem to be consistent with the high sacerdotal theory; but they certainly do not harmonise with our views of the Gospel. While taking these exceptions to these discourses we cannot leave them without bearing our testimony to the striking and impressive character of many of them. Where Mr. Williams is not expounding High Church principles he is always thoughtful and attractive. Taken as a whole, the series on "Female Characters" is very admirable; some of them are especially worthy of notice for the side-lights which they throw on some points in the Scripture narrative. We were

greatly interested in the attempt to identify Mary Magdalene with Mary, the sister of Lazarus, and both with the "woman that was a sinner." We are not convinced, but inquiries of this kind are useful, whatever be our judgment of the conclusion reached, because of the strong relief into which they bring some features that otherwise might be overlooked.

For skill in developing the significance of the "less prominent facts of Holy Scripture" no one could compete with the late Canon Melvill, four volumes of whose discourses—two of them occupied entirely with his sermons on subjects of this class—are before us. His preaching was unique. He selected for the most part texts that are not frequently treated, and when he chose those of a more ordinary character, he generally presented them in a new light and elicited from them some truth, which would not have suggested itself to any other preacher. He was singularly ingenious in some of his conceptions, and wonderfully forcible and impressive in his mode of developing and applying them. It might be objected that he often brought out of a text what was never in it; that his craving after originality led him into unnatural and unsatisfactory interpretations; that he was too elaborate and artistic in the construction of his sermons, and that with greater freedom of simplicity he might have been more useful. But such exceptions tell but little against the great power which he wielded as a preacher, and which the sermons in these four volumes, that appear to us fairly illustrative of the best characteristics of his ministry, enable us fully to understand. He was emphatically a man of his own order, and it would be as idle to question his high excellencies as it would be absurd for any one to seek a like reputation by becoming an imitator of his style. We are exceedingly glad to have his sermons republished in this convenient form. They are a fitting memorial of an eloquent preacher, from some of whose ecclesiastical views, of course, we have differed, but in whose faithful exhibitions of the Gospel we have found very much to admire.

We have here also a volume from his worthy successor in the Golden Lectureship. Mr. Daniel Moore is a preacher of a different order, but one of the most earnest, effective, and thoroughly Evangelical men whom the Anglican Church possesses. His "Thoughts on Preaching" show how much he has made his work a study, and how anxious his desire is to make the pulpit a power for moving human hearts and glorifying God. The supremacy of this aim is manifest in these discourses preached on special occasions—some at the great Cathedral services, some before the University, some in the royal chapels in his capacity of Chaplain to the Queen. An adventitious interest (he says) may be felt in some subjects, arising out of the "particular auditory to which the discourses were addressed; but neither in form nor in substance can we materially vary the presentment of Gospel truth, whether we preach to ruler or subject—to the select company assembled within the walls of a royal chapel, or before the vast expanse of upturned human countenances that meet the eye of the preacher beneath the cathedral dome." These sermons agree with this view. There is in none of them a straining after effect, but that calmness and force which are the best evidence of real strength. They are beautiful in their simplicity, strong in their clear reasoning and deep feeling, instinct with life and with all the eloquence inspired by deep convictions, earnest sympathy, and the subordination of everything else to secure the great ends of a Gospel ministry.

Archbishop Trench is always an instructing and interesting, even if he may not be classed as a great preacher. He has been such a careful student of Scripture, and he shows so much ability in the analysis of its thoughts and the enforcement of its practical lessons, that there are few sermons which can be read with greater pleasure and with more profit. This new volume of "Sermons preached for the most part in Ireland" is fully equal to his reputation. Some of them have special interest from the circumstances under which they were delivered—such as that on the "Church's Worship," which was preached at the reopening of St. Patrick's Cathedral, after its restoration by Sir B. L. Guinness, and that on "every good gift from above," preached at Stratford-on-Avon at the Shakespeare Tercentenary, both of which are peculiarly appropriate to the occasion for which they were prepared. The archbishop, we need not say, unites High Church sentiments with Evangelical doctrine, and of the former we have traces here. But it is interesting to observe how the spirit of the earnest Christian often raises him to a higher level than the mere Churchman would take. As

\* Sermonettes. By Rev. THOMAS MOORE. (London: John Hodges.)

The Characters of the Old Testament. By the Rev. ISAAC WILLIAMS, B.D. (London: Rivingtons.)

Female Characters of Holy Scripture. By the Rev. ISAAC WILLIAMS, B.D. (London: Rivingtons.)

Sermons on the Less Prominent Facts of Scripture. By the late Rev. HENRY MELVILL, B.D. (London: Rivingtons.)

Sermons Preached during the Latter Years of His Life. By the late Rev. HENRY MELVILL, B.D. (London: Rivingtons.)

Sermons on Special Occasions. By the Rev. DANIEL MOORE, M.A. (London: Rivingtons.)

Sermons preached for the most part in Ireland. By Archbishop TRENCH. (London: Macmillan.)



for example, when in his sermon on "the Salt of the Earth," preached at an ordination, he reminds the candidates that "there is but one way to overcome the world, and that, not by high talk about the Church and the claims of the Church, but through being what you profess to be." Our space is exhausted, and we cannot direct attention to particular sermons, but must satisfy ourselves with a general testimony to the high intellectual and spiritual power of the volume as a whole.

## SOME RECENT POETRY.\*

There is a grand consistency about such a mind as that of Mr. Thomas Cooper. We do not mean logical consistency here; but the rarer attribute of persistency in purposes long formed. He tells us that before his "Purgatory of Suicides" was finished, he resolved to write "The Paradise of Martyrs." The mere fact of such a resolution is not to be wondered at, for, poetically, the idea of the last seems somehow to be involved in the conception of the first. You might as well insist on regarding Dante's *Inferno* as his complete and final conception of the future world, as on regarding "The Purgatory of Suicides"—with its force and grandeur, and rugged, Alp-like heights and depths—as a work entitled to stand by itself as wholly revealing the artist's intention. The imagination protests, dissatisfied, and demands something more—something brighter. It implies an *other* (as the Germans would say) in which some satisfying relief may be found. And here, after half a lifetime, Mr. Cooper brings us his "Paradise." In midst of the hard labour, the many vicissitudes and trials, which the years have brought him, he is true to his first purpose. The thought of the old man snatching his brief periods of leisure to realise his early poetic conception, predisposes us to look more leniently on his work than we might in the case of one produced in other circumstances.

"Full fleetly fly the years! gray age hath come,  
And Mind is slow—for blood and brain are chilled,  
And Memory maunders, or her tongue is dumb  
As death, when she should tell what forms have filled  
The soul with awe—what joys or throes have thrilled  
The heart—throughout Life's changeful day:  
A task that, once, young Memory deftly trilled,  
And lightly, as a laughing child at play,  
Till dull age came, and chid the happy power away!  
Old age hath come, and my long-chosen task  
Is unfulfilled—for I have loitered long  
As well as chosen. Yet a man may ask,  
And wisely, if this loitering hath been wrong:  
Fools gather wisdom, and the weak grow strong,  
Not seldom, by delay; good thoughts have grown  
Where evil flourished. When the fitful throng  
And tempest of our noon of life are gone,  
The calm oft comes in glory, with the setting sun."

But as we read, we find that little allowance is needed. We are surprised at the force, the freshness, the purity of feeling, almost youthful, which we find here on almost every page. The poem is written in the Spenserian stanza, and is composed, as the title tells, of five books. In each, after varied circumstances, skilfully recounted, the poet falls on dream, and is transported to the other world, to walk in fancy for a while among the noble army of martyrs.

"My fatherland's intrepid martyrs were  
The souls I longed to meet; and wish devout  
I felt to gaze on reverend Latimer—  
The memory of whose nobleness oft wrought  
Deep love within me, in my days of doubt  
And wandering. Forthwith, as in dungeoned plight  
The soul with intellectual power seemed fraught  
To realise her wish; and, clothed with light,  
The grand old martyr was revealed unto my sight.  
And with him Ridley walked, in radiant dress  
Of pure white robes; and garland crowns they wore  
Of flowers that did transcend in beauteousness  
And splendour the fair flowers upon the shore  
Of the bright river, though I deemed, before  
These were all peerless. Hand-in-hand appeared  
The shining martyrs. As, for Christ of yore,  
To burn together they nor shrunk nor feared,  
So were they to each other, now, in bliss endeared."

Cobham, Hooper, Bilney, Bradford, and the rest of that company, then come together; Rowland Taylor, Wishart, Renwick, and the crowd of Scotch Covenanters also, and all are touched with fine imaginative light. Then in the second book we see the Apostolic martyrs, and Simeon, and Polycarp, and Ignatius. In

the later books the poet's fancy wanders to the saints of distant lands, and he gives us vision of the South Sea martyrs, those of Madagascar, and many other places. But to describe the piece in this way is to do the poet wrong. The conception is of little account, compared with the strong and faithful way in which it is executed. Mr. Cooper's imagination and fancy are as strong and vivid now as they were thirty years ago. Little passages of description here and there are exquisite. And he can paint the little things as truly as the great—the wind-flower as well as the mighty mountain:—

"I wandered in the pathway of a wood,  
Where delicatest wind-flowers round me lay,  
Like snow new-fallen; and spring-born blue-bells  
stood,  
In slender tallness, peering o'er the array  
Of humble violets and pied pansies gay,  
With mimic pride; while, waving overhead,  
Young silken beech-leaves and slim birchen spray,  
Flecked the pure light that from above was shed;  
And still I seemed some well-known woodland path  
to tread.

But evermore, methought, no earthly hue  
The trees and flowers displayed; while neither cloud  
Nor shade there seemed to be. And soon a new  
And dazzling light revealed a smiling crowd  
Of childlike forms—but dimness, like a shroud,  
Swiftly enwrapped the vision; and terrene  
Again seemed all things. Then arose a proud  
And terraced pile of mountains evergreen;  
And I sped on to reach them, thro' a lowlier scene."

Of course, we do not say that critical eyes might not find here and there a jarring line, or a stanza that might not be made more musical by more of elaborate polish; but of the poem generally, we say that it is sweet, true, strong, and strikes the accent of sincerity, which might sometimes be less clearly heard were it in every instance more finished than it is.

Mr. Paxton Hood's muse is more vivacious and versatile. She just glances at this thing and then at that, and carries away a single vivid impression which she sets into melow verse. This book is properly a collection of travel ballads, which illustrate well this characteristic of Mr. Hood. The first we hardly think the best, though properly it bears token of more of the "pain of finish." "Venice—under the Leads" is very strong, and has now and again, we fancy, a touch of Mr. Browning—an element which comes in giving strength, though necessarily along with the slightest feeling of roughness, as stones give strength to some soils. "In a Cemetery," "Munich," we have a good deal of the same thing—in fact, here it comes, as we may say, to a head, so that a quotation can be got to serve at once as illustration and justification of our remarks. After a capital picture of "General Ausgang" lying laid out dead in the chapel, as is customary in many parts of Germany, he writes:—

"He had notions of Art, but not ideal;  
In painting or sculpture his views were free;  
In flesh or form he liked the real,—  
In fact—an old Pagan he seemed to me.  
For the rest, at Freedom he seemed a scoffer—  
Sneered at the peasants of the Tyrol,  
And once, when with praise I had mentioned Hofer,  
He called him a galvanised kind of squirrel.

But what peace settles down on the pale dead face—  
'Tis as if the Eternal had set His seal  
On the features where passion or pain had place,  
And had sent forth His angels to soothe and heal;  
And I seemed to see in that dread repose,  
Tho' the lids had curtained the weary eyes,  
That a something had woke from a world of woes  
To reflect even there its glance of surprise.

For the words which we speak are not those which they hear

As they pass the dark bridge on their lonely way.  
We watch the night coming and shed the tear;  
They hark to the music and hail the day.

I know your schemes of hard theology  
(Bones of iron, and flesh of lead);  
But if you would rise to a pure ontology,  
Stand for an hour beside the dead!

Especially one you have loved and talked with,  
Smoked with, laughed with o'er many a scandal,  
A form you a night or two since walked with,  
Lying dead as the snuff of the last night's candle.  
When the fear we greatly fear comes o'er us,  
And the night sweeps down with its cloudy seal;  
And the long, long solitude spreads before us,  
We ask no questions—we only feel."

There are one or two allegorical pieces, such as "The Lake of Pain," and "The House of Fears," which latter has very subtle and suggestive verses; but we confess we like Mr. Paxton Hood best in the simple pathetic ballad or lyric, of which we have here some good specimens in the "Syndie's Daughter," and "An Old Bridge," though we should not omit to say that both "The Battle of Dunbar" and "The Farmer of St. Ives," though a little marred by feeble lines, have verses almost worthy of Macaulay. This is altogether a bright and vivacious volume, full of dash, and thought, and subtle insight.

Mr. Sawyer has made a place for himself among our present day poets. His "Ten Miles from Town" contained some pieces which for sincerity and fine colour, and simple efficiency of

expression, have seldom been surpassed. In this new volume he has given us a classic Idyll—the story of Demaphoon, the Son of Theseus, and Phyllis, Lycurgus' Daughter, and it is wrought with remarkable skill and elevation, in which reality is never sacrificed. The description of Phyllis, as Demaphoon first beheld her, strikes us as exquisite—like a Greek painting. We turn, however, with high expectation to the shorter verses, mostly lyrical, and are not disappointed. Mr. Sawyer combines, with remarkable simplicity of phrasing, a certain subtlety in seizing mixed or contrasted feelings, and reducing them, so to say, to one strand in his process of work, making them lyrical by his mode of disentangling, and suggestively colouring them in a deeper stratum of feeling. "Sands of the Sea," "The Triumph of the Fleur-de-lis," "The Winding of the Skein," "Therese," "The Dead of the Year," and "The Trooper's Defence," are of this class. This element, which gives a depth of suggestion, may in some degree explain why Mr. Sawyer has not yet attained the popularity which a critic would say that he fully deserves. That must be a matter of time, and of time only. Such poems as "The Grange Window," "Angelica," and "The Missal," have all the elements of popularity in them, for they have strong human interest, and show remarkable metrical facilities. We are not surprised, however, to find a slight temptation and tendency to allegory in Mr. Sawyer. Two of the allegories we have here are full of meaning. We give one specimen of his ballads, which are really charming in their truthfulness and graceful reserve:—

## THE LOST.

"On the hills the wind was fierce,  
All night long they heard it blow;  
But the little town lay calm,  
Whitening with the falling snow.  
From her sleep the pastor's wife  
Started up in sore affright:  
'Listen, husband! some one cries!'—  
'Wife, the winds are loud to-night.'  
'Twas our child, our Glinka's voice;  
Twice again I heard her cry!  
'Rest thee, wife; the night is wild,  
And the winds are raging high.'  
With the dawn the winds went down,  
Calm above as calm below,  
And the little town lay still  
With the stillness of the snow.  
But, while yet the morn was grey,  
Cries the deadly silence broke;  
Clam'rous knocking filled the house.  
Sick at heart the mother woke,  
To her casement huddled straight;  
Saw where, thro' the little street,  
Men her child, her Glinka, bore,  
Bending low at head and feet.  
'Mistress, see; we bring thy child,  
Frozen by this cruel night!'—  
But she heeded not, nor spoke:  
She had neither voice nor sight.  
In the chamber lay the dead;  
Bitter words the pastor spoke—  
'He, the wretch, who lured her forth,  
God forget, and man forsake!'—  
Heeding not, and hearing nought,  
Rocked the mother to and fro;  
'Cruel! cruel! Thrice she cried;  
And I heard, and did not go.'"

The "Flight for Life" has strong colour and interest. It concludes:—

"Dear Alice! But O, the straining woods,  
Straining back from the sea—  
The woods of pine, and nothing but pine—  
They have never an end for me.  
The ceaseless line of the red, red pine  
My brain to madness sears;  
And the roar of the trees, like surging seas,  
Is the horror that fills my ears."

By far the best poem in Mr. Bourne's volume is a misnomer or unfortunately named. "A l'Outrance." He has power though he somewhat lacks complete self-possession—the half-dramatic form adopted not always sufficing completely to conceal individual predilections. But we should prophesy good things from Mr. Bourne for the future. "At the last" and "Helen," though not thoroughly sustained, have powerful lines—such lines as might come from an accredited poet.

Of Mr. Wade Robinson and his characteristics we have formerly spoken. Of the new poems, which by-the-by are mostly slight—by far the best are the "Strength of the Hills," and "Brighton Beach" which are written with all the power that we found in Mr. Robinson's earlier hymns and ballads.

## BRIEF NOTICES.

*Down in Dingshire: Sketches of Life in the Black Country.* With four illustrations. (Seely.) We have read this little work with peculiar interest. It is written with real purpose, in a graphic, garrulous, telling way, and gives us some insight into the way of life in the world of coal and iron. The author is a clergyman, but his intimate acquaintance with life among the poor, and his close contact with Dissenters, have led to views which are at once more rational and more liberal and more hopeful than those held by a majority

\* *The Paradise of Martyrs: a Faith Rhyme.* Part I. In Two Books. By THOMAS COOPER, author of "The Purgatory of Suicides," &c., &c. (London: Hodder and Stoughton.)

*The Maid of Nuremberg, and other Voluntaries.* By EDWIN PAXTON HOOD, some time Minister of Queen-street Chapel, Brighton. (Brighton: Page.)

*The Legend of Phyllis; with a Year of Song.* By WILLIAM SAWYER, author of "Ten Miles from Town," &c. Illustrated by JOHN PROCTOR. (London: Longman and Co.)

*Freteverk: a Book of Poems.* By C. E. BOURNE. (London: Simpkin, Marshall and Co.)

*Lowland.* By WADDE ROBINSON, author of "Songs in God's World," &c. Second Edition, with Additional Poems. (London: Longmans and Co.)



of clergymen, whom even such experiences as our author relates do not seem to teach any real lesson. Such passages as the following, we confess, do recommend themselves to us:—

"Our chapel is of no particular denomination, as far as I can make out, nor would there be the slightest objection on the part of the congregation to allow me to preach there, if I had a mind; in fact, I have been invited to do so. I believe the sole and only difference in my parishioners' minds between church and chapel is that they use a prayer-book at one, and dispense with it at the other. The chapellers bring their children to me to be baptized; they come to me also to be married and buried; and if they do not come to me for spiritual instruction, perhaps it is not altogether their fault. For our chapel was here many years before our church. There was a time (not so distant) when all this village was a desolate moor, undwelt upon above, and unexcavated below; when, instead of the great fires of blast furnaces, only the moon lighted up the wanderer's footstep; and instead of the roaring of the engines and thunder of steam hammers, there were heard the whistle of the wind and the gurgling of a trout stream. In those days, of course, there was a scanty population, and neither church nor chapel. In those days the sparse people of these parts either dispensed with religion altogether, or went, on great occasions, some five miles to the distant parish church. Some old people, yet living, still remember these days, and can recount wonderful adventures of such church-going, when baptisms, marriages, or funerals, made attendance imperative, or some other extraordinary inducement, either external or internal, occurred. Ordinary and regular attendance seems never to have been thought of. Nor was there much satisfaction for those who did attend. Old Jeremiah, the parson of the said church, satisfied his conscience much more easily than most modern divines. He read the prayers, as far as I can learn, without either unction or emphasis, and with an ill-concealed desire to get to the end as soon as possible; read afterwards, in the same monotonous way, a twenty minutes' discourse of the driest nature; and then mounted his grey pony to trot off as fast as he could, to repeat the process at another church some three miles off, which he also served, and where he now lies buried, under a great slab in the porch.

"It is true that, although our village (or rather the place where now our village stands) was then five miles from its own parish church, there were other churches nearer. But, alas! compared with the ministers of these, even old Jeremiah was as light to darkness. The incumbent of one of them was a curmudgeon and a drunkard combined—such a curmudgeon that they tell of him how, on one occasion, being unwell, he asked a neighbouring clergyman to officiate for him, and when the day turned out wet, refused to lend him an umbrella to cover him during the service! The incumbent of the other was a spendthrift and a drunkard, had to be fetched out of the public-houses to his duties, and on more than one occasion was besieged in the parsonage by bailiffs. A person known to me, who was then a boy, actually met this worthy driving about the parish so tipsy, that he had to ask the way home to his own house, and, by his conduct, he reduced his congregation to such limits, that it was his custom to ask the two or three who attended whether they would like a sermon or not! If they answered in the negative, he pocketed his eighteen-pence worth, and went back to his beer.

"It was amidst such persuasions to early piety that our village was born. Iron and coal turned up and population at once gathered. Can it be wondered at that Dissenting chapels arose? Is it not rather to be rejoiced in, as a matter of thankfulness to God, that neither the presence of clerical imbecility on the one hand, nor the aspect of clerical iniquity on the other, had taken the taste for religion and anxiety about their souls altogether out of the people's heart? I, for one, rejoice that when the appointed pastors neglected the sheep, the sheep looked after themselves.

After this, we can bear with some odd remarks about "political Dissenters." Their complete justification, in fact, is written here, seeing that such a state of things became possible by political accidents and that political accidents might make them possible once again.

*Zetetic Astronomy. The Earth not a Globe.* By PARALLAX. Second edition. (London J. B. Day.) We were in some doubt whether to put this volume in our waste-paper basket, or open it and see what insanity possessed the irrepressible "Parallax." We are glad we did not at once throw the book away, as its perusal has given us some amusement. Here are the conclusions at which "Parallax" has arrived by the aid of his experiments and his reasoning therefrom. The earth is not a globe, but a big dinner-plate, its turned-up edge being made of icebergs, kindly put there, we suppose, as a fence to prevent rash people tumbling over into the outer darkness beyond or foolishly trying to see what is on the other side. Then the earth does not move at all, but is just in the middle of the universe and everything goes round about it. The sun is quite a little affair, a mere lamp within 700 miles of us, hung up only to shed light on us, and by marching round and round the world gives day successively to different parts. The earth, however, is bigger than we have been taught, for it is 10,400 miles in diameter, and 32,800 miles round, the dinner-plate. But it has not been made very long and is on its way towards destruction already, for there is a furious fire below ever increasing in power, and which before long will set fire to all the coal and petroleum in our mines and there will be a general flare up; and as there is no other habited spot but the earth, that will be the end of all things, and there will be a fresh start made with new heavens and a new earth. Then the moon is another lamp, like the sun, only smaller and quite near us, and yields a wicked kind of light which does much evil. Our present idea of tides and eclipses is of course all a mistake, and so is the theory of gravitation, which is regarded as a soul-destroying error. And all this is gravely asserted,

lectured about from one end of England to the other, written down and printed in a volume of more than 400 pages, and believed in by a large number of Christian people of various positions in society, A. D. 1873!! Why have we given so much space to such blatant nonsense? Because the author, who seems to be neither a knave nor a fool, believes he is doing a really Christian work. He takes his knowledge from the Scriptures, and natural phenomena must be made to accord with a literal interpretation of every word in the Bible. We commend him to the Victoria Institute as a logical expositor of their position. The book, however, has a serious aspect as well as a ludicrous one. It is a sad exposition of the lamentable ignorance of natural knowledge that exists at the present day. The scantiest scientific training would detect the fallacies in every line of the work. We take one among a multitude of other more glaring scientific mistakes. The author says on page 143, that the sun's rays when concentrated give intense heat but no light, and the moon's rays intense light but no heat. Neither of these statements is correct. Intense light as well as heat exist in the focus of the sun's rays, and heat has been detected in the focus of the moon's rays. And yet there are amiable people who think Christianity needs propping up with such rotten rubbish! It is the mental attitude of these good people that gives vitality to infidelity. They need to go back, as Mr. Ruskin once said, from their long faces into their long clothes. "Parallax," who seems an earnest man, has picked up enough knowledge to make him wise in his own conceit, and finds favour among those pious folk who are ignorant of their own ignorance.

*A Day with Christ.* By the Rev. SAMUEL COX. (London: Cassell, Petter, and Galpin.) Mr. Cox points out that there are few days in the life of Christ of which we have complete account. It is impossible so to connect together the incidents given us by the Evangelists as to form a continuous history of even one day. "But," he adds, "there are days in it of which we have a more complete story than we commonly suppose." One such day was the first Sabbath spent by our Lord in Capernaum. In the morning present in the synagogue, the afternoon he was in the house of Peter's mother-in-law, whom he healed of a fever. After sunset the sick were brought to the door of the house; and the night seems to have been spent in prayer in some lonely spot. The history of other days, though less complete, may be found in the last week of our Lord's life; and one other such day Mr. Cox has selected from the ministerial life in Galilee. Like the first Sabbath, it was spent in Capernaum, and spent in the house, or, as Mr. Cox translates, *at home*. The incidents of the day, brought together in these chapters, are the healing of the paralytic, the dispute with the scribes, the call of St. Matthew, the conversation at St. Matthew's table, the healing of the woman who touched the hem of Christ's garment, the faith of Jairus, the healing of two blind men, and the healing of the demoniac. This is not the order in which we are accustomed to group these facts, but that is of minor importance. It is with the treatment of them that we have to concern ourselves. Those who know Mr. Cox's writings will be prepared to hear that this book is marked with freshness and fulness. The narratives come out before us with a clearness that has been lost by familiarity, and which forms a pleasant surprise to the mind of the reader. The practical and applied lessons are very natural and edifying, and exhibit nothing artificial or strained beyond the natural scope of the incident. Mr. Cox brings often a side light to bear upon his subject which gives an unexpected vividness to it, adding a certain reality to what may have been failing in detail. Thus, in the story of the woman who touched Christ's garment, he quotes from Eusebius the tradition of the woman who says that her name was Veronica, and that she was a woman of wealth in Cæsarea Philippi. He says he had seen her house, and the statue said to have been erected by her in memory of her cure. Mr. Cox adopts the name, and heads his chapter, "The Healing of Veronica." There are some points on which we should differ from Mr. Cox—those which partake more of the nature of inferences from the little that is told us of demoniacal possession. He seems to us to be unduly influenced by writers like Archbishop Trench, who neglect some obvious physiological details in order to intensify belief in supernatural and demoniac influence. However, we need not, nor would we, disparage a book which has so much to recommend it to the thoughtfully religious, and to those who desire to realise more perfectly what that life was which our Lord the Christ lived upon earth.

#### THE MAGAZINES.

The *Contemporary Review* for May opens with Mr Herbert Spencer's eleventh paper on the study of Sociology; in which he treats of the Political Bias. Not confining this to the influence of party feeling, he finds an instance of it in a "common fallacy in men's opinions about human affairs, which pervades the several fallacies fostered by the political bias" proper. "Results are proportionate to appliances." Such he says is the fallacy underlying many errors, and he gives some amusing illustrations of this from the incapacity of highly educated statesmen to concoct a grammatical or otherwise readable Queen's speech. He inveighs against "the notion that

a society will be the better, the more its actions are everywhere regulated by artificial instrumentalities." In his comments upon the Maine Law and English Licensing Acts he differs very much indeed from the results maintained by Mr. Arthur Arnold, in the April number of the *Fortnightly*. Professor Huxley contributes an interesting paper on the "Problems of the Deep Sea," in the course of which he anticipates that the cruise of the Challenger will bring to light many forms of life which have hitherto been known only by their geological remains. The Rev. J. Llewellyn Davies criticises Mr. Matthew Arnold's "New Religion of the Bible." The criticism consists mainly in an exposition of Mr. Arnold's meaning, which we should have thought sufficiently clear by the lucidity of the author's own style. We should have been glad to have seen a refutation of Mr. Arnold's views; but from this Mr. Davies, either because of the great respect which he entertains for the author, or from some unexplained cause, somewhat singularly refrains. Had the new caricature of the Trinity been Mr. Bradlaugh's, instead of emanating from a highly cultivated supporter of the Establishment, we imagine it would have met with very different treatment from clergymen of the Church of England. The remaining papers, while amply sustaining the interest of the magazine, do not call for any notice.

The *Fortnightly Review* is sage and solid, as usual; but is alive to the movements of the day. Professor Fawcett has an essay, full of practical suggestion, on "The Incidence of Local Taxation." One great point with him is that, in spite of appearances to the contrary, land, in comparison with other kinds of real property, is contributing a continually diminishing amount to local taxation, and that remission of taxes on land would benefit the owner and not the farmer; whereas, making some allowance for exceptional cases, the reduction of taxes in the towns would go to the benefit of the house occupier. "It may be generally stated that rates, so far as they represent a uniform charge upon business premises, are a tax imposed upon consumers. In those cases where rates are exceptionally high, the excess above the ordinary amount constitutes a special tax imposed upon the traders of the locality"—a commanding result of the operation of which law was seen during the great distress in the East End. Spinoza's philosophy is defended by Mr. Frederick Pollock, from, however, the strictly abstract side; the "Poetry of the Renaissance in Portugal," forms a very interesting article, in which we have incidentally a good deal of information about Portuguese peasant life, which is to a remarkable extent a reproduction or continuation of the old Latin peasant system. From "Recent Progress in Weather Knowledge," we learn that the years 1870-'71 show a percentage of success of seventy—the strongest plea surely for supporting the system. Mr. A. Lang points out some curious facts with reference to mythological lore, and finds Mr. Max Müller in some instances hardly consistent with himself. Mr. Swinburne contributes a poem, "North and South," with more of the strength of graceful simplicity than is usual with him; and Mr. Trollope's further chapters of "Lady Anna," are full of all his shrewd, easy knowledge, and quiet power of representation. There is a tenderness here and there in his treatment of "Lady Anna," which recalls the "Small House of Allington."

*Macmillan's Magazine* is unusually good and varied. The second part of "Betsy Lee: a Fo'c's'le Yarn" is hardly equal to the first for broad humour, but it has a stronger strand of pathos half-grotesquely woven in, as in the picture of "one of them dirty, stinkin' places 'down Wappin' way!'"

"She's long a dyin,' there's some o' them said.  
'Dyin'!' says I, 'Yes, dyin,' says they,  
'Well, it's a rum place to choose to die in—eh!'  
Aw the ould woman was up, and she cussed very bad—  
And—'Choosin, there's not much choosin, my lad!'  
'And what's her name?' says I; says she,  
'If you want to know, it's Jinny Magee.'  
Aw never believe me but I took the stair!  
'And 'Where have you got her? where? where?  
where?'  
'Turn to the right!' says she, 'ye muff!'  
And there was poor Jinny sure enough!  
There she was lyin on a wisp of straw—  
And the dirt and the rags—you never saw—  
And her eyes—aw them eyes! and her face—well!  
well!

And her that had been such a handsome gel!" Mr. Sedley Taylor discusses very clearly though incompletely the "principle of authority in matters of opinion," which is properly resolved into the guarantee that comes from substantial agreement arrived at by independent investigators. The application to some of the difficulties of present day politics is good. The "Princess of Thule" goes along brightly. Sheila begins to present some inconsistencies of character, and thereby only becomes more interesting, though she has pledged herself to Lavender. "Niagara," by Professor Tyndal, is an exquisite specimen of his descriptive and expositional style. We cannot say we are taken with every portion of Mr. Burnand's "My Time, and What I've done with it," but it is decidedly clever. Mr. Thomas Hughes in his second part of "Problems of Civilisation" defends trade unionism and co-operation as beneficent agencies on the whole. "In Memoriam"—Sedgwick, is a very poor sonnet by Mr. Conybeare.



Fraser has an unusual number of papers of great interest and sterling merit, each of which might well have a separate article given to the discussion of the points it raises. A "Wykehamist," who treats of the condition of the peasantry of the South of England, endeavours to set before us the opposite side of the picture to that on which the agricultural unions and their friends have been accustomed. It is always well to hear the other side, and we do not deny that the "Wykehamist" has put some points which need to be considered with considerable care, and especially that he has proved what, however, very few have denied, that the small farmer's position is one of considerable difficulty. At the same time, we demur to the conclusion suggested rather than positively stated, relative to the labourer, and certain we are that they are not the friends of the landlord class, who make light of evils which, if they are not remedied, will, in the end, tell as much to the injury of their own class. An artisan's paper on "Present Aspects of the Labour Question" is thoughtfully and carefully done, and his suggestions well deserve attention. An elaborate article on the "Jesuits, and their Expulsion from Germany," reviews the history of this body in relation to various Governments, and is encouraging, as showing how little success they have, with all their subtilty, been able to achieve. But perhaps the most striking article of the number is Florence Nightingale's "Note of Interrogation," which is fruitful in ideas as to various signs of the times to which every wise man, and especially all public teachers, will do well to give heed.

"Blackwood" is in his element this month. He says nothing on current politics, but devotes himself mainly to that field of light literature in which he is so successful a labourer. Lord Lytton's brilliant story of "The Parisians," and a very clever tale of military administration, "A True Reformer," are continued with great spirit. In "The Doctor Abroad," we have the first of what promises to be a pleasant series of papers of travels and adventures. Some of the "Home-spun Soup" are capital. The review of "Kenelm Chillingly" though eulogistic, only does justice to a remarkable book.

In the *Cornhill* we have a very striking paper on "Louis Napoleon painted by a Contemporary." The artist is a lady who had an intimate knowledge of the Emperor, and her portrait of him as given in conversations with Mr. Senior, which are here reported, shows how thoroughly she had, years ago, discerned certain features of his character whose existence few suspected at the time, but which were only fully revealed in the mistakes and disasters of his later years. An interesting sketch entitled, "Some Literary Ramblings about Bath," and a clever and entertaining paper under the heading of "Franklin Bacon's Republic," are both exceedingly good in their own line. The tales are up to the high level of the *Cornhill*.

The *Gentleman's Magazine* is varied and interesting in its contents. Besides its two serial stories, we may notice especially another of Mr. Cowden Clarke's papers on "Shakespeare's Philosophers and Jesters"; a sketch of "Life at Temple Bar"—one of a chatty series on "Life in London"; and a reverie by the Rev. J. Gorle—"In my own Room." This periodical is a pleasant, lively, and entertaining companion for a leisure hour.

The *Art Journal* (Virtue and Co.) has already commenced working the rich mine of artistic treasures which are contained in the Vienna Universal Exhibition. The May number has a plate of the building, accompanied by a letter-press description, and an article on the Exhibition, and engravings of a few of the choicest works. The steel engravings for the month comprise two pictures in possession of the publisher, Johnston's "Il Penseroso," and Green's "Letter-bag," and Turner's well-known "Scarborough." The art descriptions and criticisms are more varied than we have space to characterise.

Messrs. Sampson Low and Co.'s illustrated monthly, the *Picture Gallery*, has photographs of "The Serenade," one of Watteau's romantic scenes; Cooper's "Spaniel and Pheasant," Taylor's "Blind Piper," a genuine picture of humble life in Scotland, and Mercier's "Knitting," a well-executed transcript of a damsel whose thoughts are manifestly far away from her work.—*My Lady's Cabinet*, which is uniform with the above and published in the same serial form, reproduces in permanent photographs the choice works of eminent English painters, selected and set in such a frame as would be suitable for the decorations of a boudoir. Many of them are brought out by this process with great delicacy and finish.

In *Good Words* the stories are just too widely contrasted. Mrs. Parr is disappointing. Her characters as they develop themselves show that they are built rather much "on the same lines" as her former ones, and want the smack of originality. The "Prescotts" is just "Dorothy Fox" lifted wholly out of the element that lent to "Dorothy Fox" its refinement and quaintness; and the indifferently done "Devon Villagers," which are introduced to this end, do not wholly atone to us, though we have now and again a good point. Besides, as to mere literary form, the story is certainly not so well written. "Lady Bell," again, is too full of the over artificial and semi-false refinements of the time it paints, and reminds us too much of an old miniature, but is so full of knowledge and resource as to amply make up for this. Professor Geikie makes a little too much of an isolated incident in the "Colliers

"of Carrick," still he is interesting. Mr. W. F. Rao gives a very good idea of Heligoland, a residence on which, he says, is just like walking on the deck of a great vessel in mid sea. Miss Lees records with simplicity and power her experiences in a fever hospital before Metz, proving herself a worthy follower of Miss Nightingale. "William the Silent" is in Principal Tulloch's best style, and Dr. Carpenter's "Spectrum" "Analysis" papers promise to be valuable, though a little diffuse and unpictorial for complete popular success. Mrs. Lynn Linton tells in fine spirit about the Soho charities.

The *Sunday Magazine* is unusually good. "Crooked Places" has a touch of realism, but never descends to simple recalling of actual traits. "Against the Stream" is a little pedantic—the writer dwells too much on those experiences in her characters which strictly meet and embrace her own, and she thus sacrifices general interest in some degree, though she is always exquisite in mere style. If she succeeds in really letting us see Clapham as it was, and not a mere subjective-prismatic flash of it, she will accomplish a great work. The *Riverside Visitor* is excellent on "Old Bible Braid," and "The Leper's Lesson," by the late editor, has a peculiar interest, though with no special characteristic. "The Fisherman's Prayers" is touching. Dr. Blaikie, in "The Gordian Knot," to some degree proves the truth of what we have already said; for in the endeavour to preserve such an impartial attitude as shall conciliate, this charge—for it is hardly else—against the masters is made almost irritating, individually, as we should judge. But these articles are admirable in many ways, and should be found valuable. The poetry is good—especially "A Farewell."

*St. Paul's* is lively. Nothing could be cleverer or more versatile than "Mr. Carington," and the poems might give a hint as to its authorship. "The Penny Magazine" affords "An Irreconcilable" an opportunity of retelling, in his own oddly *finessing* way, some of his early experiences, with the reserves that seem essential to him. "Casimir Marremma" is exquisite; Mr. George Barnett Smith is interesting, but not very original, on "George Eliot"; Charles Camden gives a very good sketch of Santa Baga, the foundress of the College of St. Bees.

The best thing in *Good Things* is a second letter from Miss Simcox "To a Ploughboy's School, on the use of 'Thinking,'" which is so simple that a child might read it, and yet is so full of suggestions, that even the grown and wise might find it of use. "Friendly Guests" seems to us the inadequate rendering of a capital idea. Still he is very readable. "At the Door," and "A Dark Journey," are very good.

*Aunt Judy* has a capital little story, full of all the quaint fancy and fun of the author, by Hans Andersen. It is worth the price of the number. "The Miller's Thumb," is interesting, and so is "Margaret's Christmas Travels"; Mr. George Carrington is informing in "My Russian Dog"; and in addition there are acrostics, correspondence, &c. This is a very good part indeed.

The *Congregationalist* has a thoughtful article on "Christian Communism," in which "Joshua Davidson" is ably analysed in its purpose and form. The genius of it is heartily recognised; but it is declared to have inefficiently stated the question, and to have assumed too much in assuming that Jesus was a communist, and thus to have invalidated the lesson that might have been taught. There is a capital sketch of the Archbishop of York, in which all credit is given to his attainments; but the essayist is certainly right when he says that Dr. Thomson in his "Laws of Thought," borrowed much from Sir William Hamilton. Of Robert Southwell, the poet, we also have a good picture; the "Education Controversy" is valuable, as summing up the real bearing of events up to the present moment.

The *Leisure Hour* is giving a deal of information with respect to the working classes at home and in other countries. In this number one writer deals with Switzerland and Paris; while Mr. Pattison tells the History of Labourers and Labour in England. Both will be found of value hereafter. There is a good sketch of Dr. Guthrie, by a friend; and some readable articles on "Dreams and Dreaming"; but perhaps the contribution which will attract the most notice, is "George Herbert and his Poetry, published and unpublished," by the Rev. A. B. Grosart; in which he gives six hitherto unpublished poems. These are full of all the quiet quaintness, odd turns of thought, and sweet suggestion which mark George Herbert. The poems were found on the flyleaf of a book in Dr. William's library, London. This is the shortest and perhaps the best:—

"The Bell doth tolle,  
Lord help Thy servant, whose perplexed Soule  
Doth wishly look,  
On either hand,  
And sometimes offers, sometimes makes a stand,  
Struggling on th' hook.  
Now is the season,  
Now ye great combat of our flesh and reason;  
O help my God.  
See, they break in  
Disbanded humours, sorrows, troops of Sinn,  
Each with his rodd.  
"Lord, make Thy Blood  
Convert and colour all the other flood  
And streams of grief,  
That they may bee  
Julips and cordials when we call on Thee  
For some relief."

The *Sunday at Home* has a very well-written sketch of Sir Donald Macleod, whose religious history, as well as his Indian career, is of the deepest interest. He became a Baptist at an early age, and his sincerity in his convictions so coloured and directed his conduct towards the natives of India that many were converted by him, and others declared that, were all Englishmen like him, Hinduism and Mahomedanism would soon be given up. Sir Donald's painful death is still fresh in the memory of the public. "Ragged School Reminiscences" are interesting; and there is a good deal that has value in Dr. Steane's "Personal Recollections." "Laird Nabal" is a Scotch story of considerable character and skill.

The *Sword and Trowel* has a very good sketch—"Sunday Night in the Cowgate, Edinburgh," by the author of "Romance of the Streets," in which he tells of the chief missionary operations going on. This anecdote is good:—

"It is related of a distinguished English statesman who was staying in a Scotch village, that he expressed high satisfaction on beholding the Christian union which apparently everywhere prevailed. The parish was orderly and sober, and all seemed to be of one mind as they met regularly to worship God in the Free Church. 'I suppose you have no Dissenters here!' remarked the gentleman to the church-keeper. 'Dissenters! Oh, yes; there were some Dissenters.' There were at least half a dozen specimens of that discontented genius, and they might be found at the Established Church over the way! This intimation, accompanied by a significant jerk of the thumb over the speaker's shoulder, at once showed the visitor what kind of delusion he had harboured."

There is also a very good sketch of the Welsh Revival, based on Mr. Williams's book; and Mr. Spurgeon himself continues his "Exposition of the Psalms."

We like the quiet simplicity of "Drusie's Story" in *Our Own Fireside*, though generally we do not favour the diary form. Mr. James is very good in "Social Characteristics." Some of the American matter is well adapted to its place—especially "Little Margery." The poetry is good, as it is bound to be from Miss Havergal and Miss Harriet E. Hunter.

The *Workman's Magazine* presents a varied stock of matter, though its purpose renders this rather difficult. Mr. C. E. Maurice writes on the freedom that should be allowed to representatives in voting, to preserve them from becoming mere "voting machines"; there is a paper whose aim is mainly to prove that the interests of the various trades are identical; and Mr. R. G. Blunt writes on the important subject of "Health," in which he lays great weight on ventilation. "England in 2085," is an attempt to treat the events of the present time in a historical way, and here and there we have a clever point. Lord Lytton contributes a very characteristic "Lay Sermon"—the outcome of which is that the immense quantity of facts omitted in the record has a distinct significance in establishing a distinction between the Evangelists and any other history.

The *Christian Treasury* has two unusually good stories in "Lizzie Sydenham" and "Aunt Margaret's Visit." The editor's own contributions are always welcome, and the "Divine Order," with music, is in every way excellent.

The *Day of Rest* is light, varied, and goes in for literature of a high mark. Mr. Procter's contributions are of especial value.

The *Evangelical Magazine* has a paper on "Religious Revival," which deserves to be read. Mr. Binney's short essays this month also deal with the same subject, in a suggestive rather than exhaustive way, of course, but with the decisiveness of large experience. There is this month a well-executed steel portrait of the Rev. Griffith John.

*Happy Hours* is especially notable for the attention it pays to the little ones. The two sections—"the Play Hour" and "Training the Little Ones," are simple and well adapted for their purpose. With no high pretension, this is really a good magazine for the Christian family.

We confess we are rather disappointed with the *Bible Educator*—Messrs. Cassell's newest venture—edited by Professor PLUMPTRE. But this is by no means on account of anything wanting in the matter, but rather because of an apparent lack of plan. It is not a dictionary, it is not a commentary, but simply a series of Biblical articles such as might have appeared in any of our family magazines which admit such. Dean Payne Smith writes on the Pentateuch scarcely in so satisfactory a way as he might have done; Mr. Carruthers, of the British Museum, begins a series on the plants of the Bible very admirably; and there is a good essay by Mr. Staines on the music of the Bible; while Dr. Hanna writes on Abraham. A complete and exhaustive index might, of course, help to supply the want we have felt with this work; but in the meanwhile some inconvenience and disappointment, we fear, may be experienced. We should not omit to say that it is profusely illustrated with woodcuts, many of them from sculptures in the British Museum. The same publishers have brought down their cheap reissue of Doré's splendid illustrated edition of the Bible to the end of the First Book of Samuel. Each of the three designs of the present number are taken from the Book of Judges—two of a tragic character, and the third a picture of Jephthah's daughter coming to meet her father. The other serials of Messrs. Cassell we have received, but can only name this month: *The Popular*



Recreator, Parts I. and II. (very well and carefully done); Part III. of the *Races of Mankind*, which deals with the American Indians; Part V. of *Old and New London*; Part XV. of the *Popular Educator*; and art PIV. of *British Battles by Land and Sea*.

### Miscellaneous.

A "SHOCKING" CONTRIVANCE.—The *Sacramento Bee* says a box running the full length of the front of the telegraph office in that city has heretofore furnished a tempting seat for the *habitués*. It is now covered with zinc, which has been connected with the batteries that were contained in the box. A person sitting upon the box without touching it with his hands will not feel the electricity, but if his hands drop on the box, or he puts them thereon to assist him in rising, he receives such a sudden and astonishing shock as sends him an unbelievable number of feet towards the lofty roof and to the adjacent river. Any good day a person may see some of these unfortunates unexpectedly struck by this domesticated lightning, describing a fifty feet parabola in the air.

UNIVERSITY COLLEGE HOSPITAL.—The anniversary festival of this hospital was held on Tuesday night at Willis's Rooms; Sir Francis Goldsmid, M.P., in the chair. A letter from the Earl of Derby, who was to have presided, stated his inability to do so, in consequence of the recent death of a near relative. His support, however, the letter went on to state, might be looked for next year. There were present a few members of Parliament and a large contingent of medical men. After the customary preliminary toasts, the chairman, in proposing that of the evening, trusted that the noble lord who was to have presided would be able to attend next year, and then referred at length to the various evils to which hospitals are subjected, with special reference to the out-patients department. The University College Hospital, he said, has been distinguished from the beginning as possessing one of the most important medical schools, and a high tribute was due to the staff from the fact that it had, without exception, renounced the fees which were its proper due, and had allowed them to go to the fund. The chairman next glanced at the report for the current year, which indicated that relief was afforded by the hospital to 17,263 cases of all descriptions, and that the receipts had amounted to 13,145*l.* odd, which included a balance at the beginning of the financial year of 1,217*l.* odd. The cost of maintaining the hospital during the year amounting to 12,691*l.* 15*s.*; very little, it will be seen, remains in hand. The report made a special reference to the general abuse of the out-patients departments of hospitals, and pointed to the fact that a sub-committee of the hospital in question was lately appointed to investigate the subject, the result of which is that "there is every reason to believe that few, if any, of the recipients of relief at this hospital are undeserving persons." A large list of contributions was announced.

### Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

#### MARRIAGES.

PEGG—ANDREWS.—April 30, at the General Baptist Chapel, Chesham, Bucks, by the Rev. D. McCallum, John William Garrett Pegg, of Blackwell Hall, Chesham, to Elizabeth (Lissie) Knowles, daughter of the late William Andrews, Architect, of Chesham.

RADFORD—ROMANIS.—May 1, at Herham Chapel, by the Rev. A. E. Lord, John Radford, of Ashford Villa, Addiscombe, to Elinor Wilcocks, eldest daughter of R. Romanis, of Wood Green.

#### DEATHS.

JOHN.—March 24, when entering Singapore Harbour, on their voyage to China, Margaret, the beloved wife of the Rev. Griffith John, of the London Missionary Society.

UNWIN—HIGGS.—April 30, at her residence, Burford, Oxon, Sarah Reeve, eldest daughter of the late Fisher Unwin, of Black Notley, Essex, aged 67; also, April 28, William Higgin, late of Piccadilly, brother-in-law of the above, aged 63.

WASSELL.—May 3, at his residence, Bradford-on-Avon, David Wassell, for thirty-four years Baptist minister in Bath.

HOLLOWAY'S OINTMENT AND PILLS.—Look to the future. The first symptoms of departing health should have instant attention and redress, not more for the comfort of the present, than for the happiness of the future. Whatever the irregularity, wherever situated, however masked, Holloway's remedies will reach and remove it. The external employment of the Ointment, and the internal use of the Pills, will always restore order and ease. Cutaneous complaints, defective nutrition, want of appetite, nausea, and biliousness, are immediately cured, and healthy function permanently restored to each organ. The united action of Holloway's remedies over the human frame is so singularly searching, soothing, and curative, that few diseases can long withstand the thorough purification they constantly bring about.

### Markets.

CORN EXCHANGE, MARK LANE, Monday, May 5.

We had a small supply of English wheat, and arrivals from abroad are moderate. The trade was steady, and good samples of English wheat sold freely at the prices of Monday last. Foreign wheat was unchanged in value, and met a fair retail demand. Flour was without alteration in prices. Peas and beans were fully as dear. For Indian corn an advance of 6*d.* per qr. was obtained on the week. Malting barley was 1*s.*, other descriptions 6*d.* higher. Arrivals of

oats are small; finest qualities being scarce, realised 6*d.* to 1*s.* per qr. over last Monday's rates. Cargoes on the coast are held at the full quotations of last week.

METROPOLITAN CATTLE MARKET, Monday, May 5.—The total imports of foreign stock into London last week consisted of 16,284 head. In the corresponding week in 1872 we received 15,640; in 1871, 19,800; in 1870, 7,570; in 1869, 14,855; and in 1868, 18,716 head. Quietness has again been the characteristic of the cattle trade. The supplies of stock offering have been more extended, and prices in consequence have been hardly so firm. As regards beasts the receipts from our own grazing districts have been large, and the quality, on the whole, has been satisfactory. In all kinds sales have progressed slowly, and prices have a drooping tendency. The best Scots and crosses have been disposed of at 5*s.* 10*d.* to 6*s.* per 8*lbs.* With reference to foreign the number has been rather less extensive, comprising about 370 Gothenburg, 150 Dutch, and 75 Spanish. The demand for them has ruled heavy, and prices have favoured purchasers. From Norfolk, Suffolk, Essex, and Cambridgeshire the arrivals have comprised about 2,000; from other parts of England about 250, from Scotland 20, and from Ireland about 200 head. With sheep the market has been well supplied, the show including a large number from abroad. The demand has been dull, and prices have exhibited a weakening tendency; nevertheless the best Downs and half-breds have changed hands at from 5*s.* 10*d.* to 6*s.* per 8*lbs.* Lambs have been steady at late prices. For calves the inquiry has been upon a limited scale, at about previous prices. Pigs have been quiet, on former terms. At Deptford there have been 495 beasts.

Per 8lbs., to sink the offal.									
s. d. s. d.				s. d. s. d.					
Inf. coarse beasts	4	6	4	10	Pr. coarse woolled	5	8	5	10
Second quality	4	10	5	2	Prime Southdown	5	10	6	0
Prime large oxen	5	8	5	10	Lge. coarse calves	4	8	5	0
Prime Scots	5	10	6	0	Prime small	5	6	5	10
Coarse inf. sheep	4	8	5	0	Large hogs	3	8	4	0
Second quality	5	2	5	6	Neat sm. porkers	4	6	4	10
Lamb, 8s. 0d. to 9s. 0d.									

Lamb, 8*s.* 0*d.* to 9*s.* 0*d.*

METROPOLITAN MEAT MARKET, Monday, May 5.—A fair supply of meat has been on sale. The trade has been somewhat quiet, but no material decline took place on former terms.

Per 8 <i>lbs.</i> , by the carcase.									
s. d. s. d.					s. d. s. d.				
Inferior beef	3	8	4	4	Inferior Mutton	4	0	5	0
Middling do.	4	6	4	10	Middling do.	5	0	5	4
Prime large do.	4	10	5	4	Prime do.	5	6	6	0
Prime small do.	5	4	5	8	Large pork	4	0	4	4
Veal	4	6	5	0	Small do.	4	8	5	4
					Lamb	7	0	8	0

PROVISIONS, Monday, May 5.—The arrivals last week from Ireland were 137 firkins butter, and 3,505 bales bacon; and from foreign ports 35,332 packages butter, and 1,340 bales and 300 boxes bacon. The seasonable change in the weather and increased supplies of butter have caused a rapid decline of 8*s.* to 10*s.* per cwt. in all descriptions of foreign. The dealers purchase very sparingly only for immediate use, looking for a further decline. Best Dutch, 116*s.* to 120*s.* The prices in Ireland are still much too high for this market. The Bacon market has ruled steady, without change in value of best Waterfords, but other descriptions, Cork, Limerick, &c., can be bought on easier terms.

HOPS.—BOROUGH, Monday, May 5.—The business of the past week has been unimportant. The few parcels of hops which have changed hands realised full values. Prices are well maintained, and holders show no disposition to part with their stocks. Continental markets are quiet. Alost are quoted dearer. Advices from New York quote a dull market, with prices lower and unsettled. Mid and East Kent, 5*l.* 0*s.*, 5*l.* 5*s.* to 6*l.* 6*s.*; Weald of Kent, 5*l.* 0*s.*, 5*l.* 5*s.* to 6*l.* 0*s.*; Sussex, 5*l.* 0*s.*, 5*l.* 5*s.*, to 5*l.* 15*s.*; Farnham and country, 5*l.* 12*s.* to 7*l.*

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, May 5.—Sound English potatoes are scarce, and with a steady demand fully support their price. Other kinds, sell slowly, and with difficulty support their value. Best Regents, Flukes, or Victorias, 200*s.* to 240*s.* per ton; Ditto secondary, 160*s.* to 200*s.*; Rocks, 120*s.* to 140*s.*

SEED, Monday, May 5.—Not much English cloverseed offering. Demand for all sorts limited to very small lots, which commanded former prices, the season being nearly over. Nothing passing in trefoil to change its value. White mustardseed was disposed of to a small extent. Nothing passing in brown for want of quality. Foreign tares were disposed of at last week's currencies. English canaryseed realised as much money, and there was no quotable change in foreign qualities, which are offering at low prices. Grasses sold for as much money. Fine English rapeseed was scarce, and fully as dear.

WOOL, Monday, May 5.—In the English wool market there has been no feature of importance. The business doing has been limited, at about late rates. At the public sales of Colonial produce Australian descriptions have been in request, particularly on home account, and prices have been very firm. Cape sorts, on the other hand, have been occasionally easier.

TALLOW, Monday, May 5.—The tallow trade is quiet, without material change in prices. P.Y.C. is quoted at 44*s.* for new, and 43*s.* per cwt. for old on the spot. Rough fat, 2*s.* 1*d.* per 8*lbs.*

OIL, Monday, May 5.—Linseed oil has been quiet at about late rates. Rape has been firm and dearer. For other oils there has not been much demand.

COAL, Monday, May 5.—Market flat. Buyers inclined to hold off. Coal down to the public—best 36*s.* Advices from the North this morning. Pitmen resolve not to work extra hours, and in no case allow increase of stock. Hettons, 29*s.*; Hettons Lyons, 28*s.* 3*d.*; Hettons Russels, 28*s.* 3*d.*; Haswell, 29*s.*; Hartlepool, original, 29*s.*; Lambtons, 28*s.* 6*d.* Ships fresh arrived, 43; ships left from last day, 3; ships at sea, 10.

HOW TO DYE SILK, WOOL, FEATHERS, RIBBONS, &c., in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6*d.* each, full instructions supplied. Of all chemists. The "Family Herald," Sept. 3, says, "A very slight acquaintance with Judson's Dyes will render their application clear to all."

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# MASON AND HAMLIN'S AMERICAN ORGANS.

## SEVENTY-FIVE GOLD AND SILVER MEDALS.

### MASON AND HAMLIN'S AMERICAN ORGAN.

*Testimonial from Ch. Gounod.*

TAVISTOCK HOUSE, Feb. 11, 1873.

DEAR MR. METZLER,—Allow me, in thanking you for the Organ which you have placed at my disposal for my series of Concerts, to express my very favourable opinion on the charm of this Instrument, the tone of which, both delicate and full, combines so well with the voice. I do not doubt that the Mason and Hamlin American Organ will be of excellent and valuable use in all vocal or instrumental combinations of moderate limits. Receive, my dear Mr. Metzler, all my compliments.

(Signed) CH. GOUNOD.

### MASON AND HAMLIN'S AMERICAN ORGAN.

*Testimonial from Sir Julius Benedict.*

2, MANCHESTER SQUARE, Jan. 26, 1872.

GENTLEMEN,—I entertain the highest opinion of Mason and Hamlin's Cabinet Organs. The tone is mellow and free from reediness, the touch excellent; and altogether I believe these Instruments are destined to be very popular in this country.

Yours truly,  
JULIUS BENEDICT.

Messrs. Metzler and Co., Great Marlborough Street.

### MASON AND HAMLIN'S AMERICAN ORGAN.

*Testimonial from W. J. Westbrook.*

SYDENHAM, S.E., Jan. 23, 1873.

GENTLEMEN,—I have played upon several of your "Mason and Hamlin's Cabinet Organs," and consider them to be very satisfactory Instruments. The tone is exceedingly sweet, the speech quick, and the manipulation easy.

Yours faithfully,  
W. J. WESTBROOK.

Messrs. Metzler and Co.

### MASON AND HAMLIN'S AMERICAN ORGAN.

*Testimonial from Prince Poniatowski.*

DEAR MR. METZLER,—Your American Organs by Mason and Hamlin are marvellous in the quality and purity of their tone, which so much resembles that of the pipe Organ. The effects to be produced by the variety of Stops are admirable.

J. PONIATOWSKI.

Feb. 11, 1873.

### MASON AND HAMLIN'S AMERICAN ORGAN.

*Testimonial from Virginia Gabriel.*

GENTLEMEN,—I have great pleasure in saying that I consider Mason and Hamlin's American Organs very far superior to any Harmonium that I have seen. The purity and sweetness of tone, combined with easiness of touch, should strongly recommend them, not only for places of Divine worship, but to musical families in general.

Yours very faithfully,

VIRGINIA GABRIEL.

Messrs. Metzler and Co., 37, Great Marlborough Street.

### MASON AND HAMLIN'S AMERICAN ORGAN.

*Testimonial from Dr. Stainer.*

7, UPPER MONTAGUE STREET, RUSSELL SQUARE,  
Feb. 27, 1873.

DEAR SIR,—I have been very much pleased with your American Organs on all occasions on which I have had to play upon them. Their tone is remarkably pure and free from reediness, and their touch all that could be desired.

Yours truly,  
J. STAINER, Mus. Doc., Organist of St. Paul's Cathedral.

### MASON AND HAMLIN'S AMERICAN ORGAN.

*Testimonial from Dr. Spark.*

The specimens of the American Organs which I have examined at Messrs. Metzler and Co.'s are remarkably sweet and even-toned throughout the various registers, and are free from many of the objections I have hitherto entertained to Manual Reed Instruments. Moreover, they have a good touch, and are capable of some charming effects and pleasing combinations. The appearance of these Organs in solid walnut-wood, and brightly gilt pipes in front, is greatly in their favour. Altogether, I can very strongly recommend these Instruments.

WM. SPARK, Mus. D.,  
Organist of the Town Hall, Leeds.

### MASON AND HAMLIN'S AMERICAN ORGAN.

*Testimonial from Edward J. Hopkins.*

Jan. 22, 1872.

I have just tried and examined several of Mason and Hamlin's Organs at Messrs. Metzler and Co.'s, and I find the tone to be unusually mellow, sweet, and equal. The touch of the Instruments is also light, elastic, and free from lumpiness.

EDWARD J. HOPKINS,  
Organist to the Hon. Societies of the Inner and Middle Temple.

### MASON AND HAMLIN'S AMERICAN ORGAN.

*Testimonial from Dr. Rimbault.*

I have a very high opinion of the "Mason and Hamlin Cabinet Organ." Although the sounds are produced from reeds, the quality of tone is extremely rich and sympathetic, almost equal to that obtained from pipes. It is very easy to blow, and great effects are produced by the Automatic Swell. The Octave-Coupler and Sub-Bass add greatly to the richness of the Instrument, which is remarkable for purity of tone. For Sacred Music at home, the "Mason and Hamlin Cabinet Organ" is very desirable, and in many respects, that could easily be pointed out, it possesses great advantages over the small-priced pipe Organs.

EDWARD F. RIMBAULT.

### MASON AND HAMLIN'S AMERICAN ORGAN.

*Testimonials.*

At the request of Messrs. Metzler and Co. we have tried and examined several of Messrs. Mason and Hamlin's Cabinet Organs, and we find the tone of these Instruments to be full, powerful, and of agreeable quality, with an absence of reediness: the articulation is rapid, and the touch very good. They appear to us to be the best substitute for a pipe Organ.

BRINLEY RICHARDS.  
RICHARD REDHEAD.  
HENRY W. GOODBAN.  
J. L. HATTON.

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SOLE AGENTS,

**METZLER AND CO., 37, GREAT MARLBOROUGH STREET, LONDON, W.**



# SUPPLEMENT TO THE "NONCONFORMIST."

VOL. XXXIV.—NEW SERIES, No. 1433.

LONDON: WEDNESDAY, MAY 7, 1873.

GRATIS.

## OUR STATISTICAL SUPPLEMENTS.

We ought almost to apologise for returning to this well-worn subject. But the need for recalling attention to our recent statistics at this time, when so many other matters are pressing, and space can be so ill spared, will, we hope, be manifest in the course of our remarks.

In the first place, we may say that the test inquiry to which we were challenged by the committee of the Church Institution has not as yet assumed a tangible shape—the negotiations on the subject having been indefinitely protracted in consequence of the unfortunate illness of Mr. Flint, the commissioner appointed by that society, and without whom they hesitate, it appears, to come to a final decision. On our own part a gentleman in every way fitted for the work has kindly undertaken to represent us as joint-commissioner with Mr. Flint, but his services have not yet been required. Up to the present time, and after the lapse of four months, we are still at issue as to the nature of the instructions for the guidance of the two commissioners—the Church Institution desiring that it shall be conducted to some extent on a new basis, and that each commissioner should be allowed to make a separate report; ourselves requiring that the original intention of testing the accuracy of the statistics in the four towns selected by that society—Birmingham, Bradford, Norwich, and Macclesfield—shall be adhered to, and that there shall be only a joint report. We consider that we have done all that could be reasonably expected by consenting to incur the expense and trouble of employing a commissioner to investigate anew our own tables, and do not feel further called upon to play into the hands of the Church Defence Institution.

As it is quite possible that the accuracy of these statistics may be challenged in the forthcoming disestablishment debate, we may briefly give such additional evidence as we can command, tending to corroborate their substantial veracity. So far as concerns the Wesleyan Methodist body, they have been tested under the auspices of a committee appointed at the last Conference, and a set of tables prepared by the Rev. Marmaduke C. Osborn was published in the *Watchman* of April 23, which we are sorry to be unable to copy entire. All our figures in relation to the Wesleyans in the seventy-seven towns in which a comparison with 1851 was possible, were, we are told, "submitted to the superintendents of the various circuits for verification or correction." The general report relative to our statistics of 1872 is that they are "substantially correct." The variations from our statements mentioned in the "notes" to Mr. Osborn's tables, are very slight. It is reported, for instance, that the Wesleyan sittings in Newcastle are 5,400 instead of 4,729 as we gave them; in Halifax the additional sittings since 1851 are stated to be 1,621 instead of 800; in the Birmingham return it is pointed out that three chapels with 2,760 sittings are beyond the borough boundary—an error corrected in the revised table which appeared in the "Congregational Year Book," and allowed for in our general summary of Jan. 8. In only one of the seventy-seven towns does the remark occur "somewhat overrated." As our information had reference to 316,101 Wesleyan sittings in the towns referred to, this corroborative evidence appears to us very striking. Our figures are accepted by the Wesleyan committee after verification by their own agents, and are used as "Statistics of chapel-building," and we are glad to have been able to furnish them with authentic, and hitherto unpublished information, for their own denominational purposes. Such a testimony to the usefulness and correctness of our tables—so far as this influential denomination is concerned—is as gratifying, as it was unexpected.

In several isolated cases indirect evidence has lately been afforded of the substantial accuracy of our statistics. The vicar of Brighton (Dr. Hannah) has recently proposed to the Bishop of Chichester a rearrangement of the ecclesiastical districts of his enormous parish. To that end he has minutely investigated the present church accommodation in Brighton. The result is published by him with the following remarks:—

These totals correspond very closely with those which are given in the *Nonconformist* newspaper of October 23, 1872; but the Census of 1851 had greatly understated the then existing number. This error (for which it is fair to say that the *Nonconformist* is not responsible)

vitiated the proportions of the two returns, but not the totals, thus:—

Nonconformist return.		Real numbers.	
Before 1851, 12 Churches	Sittings 13,491	15 Churches	Sittings 15,635
Since 1851, 15 "	11,609	12 "	9,717
Totals .. 27	25,000	27	25,402

This testimony fully justified our confidence in the capacity and faithfulness of the enumerator who undertook the Brighton returns. We would commend Dr. Hannah's evidence to the attention of those Church journals which have published all comments, however exaggerated, challenging our statistics, without in a single case, so far as we are aware, giving the subsequent refutation. Again, four clergymen of Leicester published a detailed statement asserting that we had given 4,350 sittings as the Church increase in that town, whereas it should have been 6,436. To this our enumerator for that town (the Rev. S. Tamatona Williams) at once replied in his own name in the local papers, the gist of his vindication being contained in the following sentences:—

Supposing I am wrong—which I am not ready to admit—what is the extent of the error? I give the Church of England credit for 13,178 sittings, and they claim 14,078—a difference of 900! I do not include 1,025 sittings in their mission rooms, because I exclude more than 3,000 in Nonconformist mission rooms. Gross injustice! Is not the injustice against my fellow-Nonconformists? and for this I am visited with terms and charged with motives which Christian gentlemen ought to scorn to use.

Appended to the letter of Mr. Williams is a list of the Nonconformist mission-rooms not included in the original return. In Chatham, also, the local Church Defence committee proposed a joint committee to test the accuracy of our statistics for that borough, which our enumerator and his friends did not see any reason to accept. But a gentleman offered on behalf of the Nonconformists to undertake the task in conjunction with a church enumerator, which offer has not, so far as we know, been accepted.

We now come to the Gateshead case. Some time after the publication of our Table for that borough, the local committee of the Church Defence Institution undertook to test its accuracy. With a view as they say to "secure impartiality," one of the enumerators employed was a Churchman, the other a Dissenter. The latter, whose name has not been divulged, does not appear to have accepted the task in any representative capacity which would have given his conclusions the greater weight. The results were published as far back as February, and their drift was given in our columns at the time. We are now able to return to the subject. When the Gateshead Church Defence Committee brought out their "corrected return" in the local Tory newspaper, our enumerator was unfortunately at the other end of the kingdom, and was detained there for some time. A succession of domestic afflictions then prevented him for some time from taking the matter in hand, and it is only since the issue of our last number that he has been able to send us the completed results of his renewed investigations. Now, Gateshead is not a town of first-rate importance. Its population is under 50,000, and if our statistics of religious accommodation there had been found to be glaringly inaccurate, Gateshead is only one out of eighty-four large boroughs we have dealt with in our supplements. We need hardly say that the "corrected return" for this town has been a trump card in the hands of those State Church champions who have been preternaturally active in decrying the *Nonconformist* statistics. This so-called "corrected return" has been circulated far and wide in daily and weekly Church newspapers, and in broad sheets and slips, and copies have been forwarded to us from various friends to whom they have been sent asking what it means. We cannot deny the astuteness of such tactics, though they may be somewhat unscrupulous. The Church returns were "meant solely to expose the falsehood of Mr. Miall's statistics," say the Gateshead Committee of the Defence Institution, the president of which is, we believe, a dignitary of the Church—Archdeacon Prest. Our local enumerator naturally felt that his credit and a good deal more was at stake in consequence of this counter-statement, and he has been at infinite pains to make his re-investigation as searching and exhaustive as possible. The full details are given below. They occupy much space, which under the circumstances we must not grudge. Now what are the general results—for we cannot expect the majority of our readers to analyse the whole

statement? First as to totals, which we subjoin for the sake of comparison:—

BOROUGH OF GATESHEAD.					
ORIGINAL "NONCONFORMIST" RETURN.					
1851.	1872.	Increase between 1851-72.			
P. of W.	Sittings.	P. of W.	Sittings.	P. of W.	Sittings.
24	9,081	37	15,470	13	6,389
CHURCH RETURN.					
22	8,461	49	15,063	27	6,602
NONCONFORMIST REVISED RETURN.					
24	9,081	39	16,231	15	7,150

Our return for 1851 was copied from the official Blue-book. We do not say that this was correct, but our enumerator took it as it stood. If the Church statistics for '51 are revised, so ought all the others to be. But the Church Defence enumerators made no attempt to do this, except for their own advantage. By the alteration made, the Church Committee start with a relative gain of two places of worship and 620 sittings, which of course enables them to increase the magnitude of Mr. Miall's "false statistics."

We come next to the relative proportions of Church and Dissent in 1872, as represented by statistics of religious accommodation:—

ORIGINAL "NONCONFORMIST" RETURN.			
P. of W.	Sittings.	P. of W.	Sittings.
Church 11	5,080	23	6,764
Dissent 26	10,390	26	8,299
REVISED "NONCONFORMIST" RETURN.			
Church 12	5,715		
Dissent 27	10,516		

Our Enumerator pleads guilty to having omitted one place of worship, and to have set down the Church sittings at 635 less than they ought to be. But there is still a difference between himself and the Church Defence Committee of eleven places of worship and 1049 sittings! What are these eleven places of worship which have an average of ninety-five sittings each? According to the statement of our Enumerator in the appendix below, one of them is "a collar kitchen"; a second a schoolroom, where there has been no service for two years; a third a cottage where no Sunday service is held; a fourth, "no preaching for a long time"; a fifth opened only a few weeks, and of course not a place of worship in December, 1872; a sixth a room where no service has ever been held; a seventh, ditto; an eighth opened since the *Nonconformist* returns were published; and one or two others where there is a service on one week-day evening, but not on Sunday. Such are the eleven "places of worship" with 1,040 sittings which our Enumerator thinks himself justly entitled to exclude from his return; and it is in consequence of such omissions that Archdeacon Prest and his colleagues feel themselves justified in denouncing "the falsehood of Mr. Miall's statistics." The unfairness of this grave charge comes out all the more strongly "when it is noted," remarks our Enumerator, "that neither lecture-halls in connection with the Free Church, nor Sunday-schools, nor cottages, nor cellars have been counted. Had they been, the Free Church side would have told a different tale." Why did not the joint enumerators take account of them as well as the Church places?

It will further be noted that in respect to Dissent the local Church Defence Committee give one place of worship and 2,217 sittings less than our enumerator. This disparity is also investigated in detail by our representative in his copious "Notes" to which we must refer our readers. Of course on these points of minute detail we are unable to express an opinion, for the question at issue depends upon local knowledge. We can only say that our enumerator is a gentleman well qualified for the task he undertook, and we think there is abundant evidence in the papers sent to us and given below that he would not be guilty of injustice to any religious denomination—still less of "falsehood." While he does not assert that his returns are infallible, his proposal that if the local Church Defence Committee are still unsatisfied, the whole question shall be investigated by a joint committee is fair and reasonable. Those of our readers who will take the trouble to examine these papers must judge for themselves whether the Church Committee have made out their case in their "corrected return," whether they are justified in characterising our original return in the obnoxious terms they have thought fit to employ, and whether there was sufficient warrant for circulating their version of the case



over the length and breadth of the land as a genuine sample of our statistical accuracy.

#### GATESHEAD (Revised Table).

RELIGIOUS DENOMINATION.	1851.		1871.		Increase between 1851 and 1871.	
	No. of Places of Worship.	No. of Sittings.	No. of Places of Worship.	No. of Sittings.	No. of Places of Worship.	No. of Sittings.
Church of England	7	3,805	12	5,715	5	1,910
Presbyterians	1	600	2	824	1	224
Congregationalists	...	...	2	830	2	830
Baptists	...	...	...	...	...	...
Friends	...	...	...	...	...	...
Wesleyan Methodists	6	1,968	7	4,100	1	2,132
U. Meth. Free Churches	...	...	4	1,047	4	1,047
New Connexion	5	1,926	5	2,080	...	104
Primitives	4	402	4	947	...	545
Bible Christians	...	...	...	...	...	...
Roman Catholics	1	300	1	648	...	348
All others	...	...	2	90	2	90
Total	24	9,081	39	10,231	15	1,150

#### SUMMARY.

	Sittings.	Places of Worship.
Dissenters	10,516	27
Church	5,715	12
Dissenting majority over Church	4,801	15

#### TABLE EXHIBITING REAL PROGRESS OF CHURCH AND DISSENT.

Nonconformist.		Established Church.	
Places of Meeting, 1872	26	Places of Worship, 1872	12
" 1851	17	" 1851	7
Increase	10	Increase	5
Sittings, 1872	10,516	Sittings, 1872	5,715
" 1851	5,186	" 1851	3,895
	5,330		1,820
Actual Increase.		Actual Increase.	
Places of Worship	10	Places of Worship	5
Sittings	5,330	Sittings	1,820
INCREASE OF DISSENT OVER CHURCH.			
Places of worship	5	Sittings	3,510

#### CHURCH SUMMARY.

For purposes of comparison with the above, we subjoin the following from the statement published by the Gateshead Committee of the Church Defence Institution:—

#### SUMMARY AND REMARKS.

##### "NONCONFORMIST" CENSUS, 1872.

	Sittings.	Places of Worship.
Dissenters	10,390	26
Church	5,080	11
Dissenting majority over Church	5,310	15

##### CORRECTED CENSUS, 1872.

	Sittings.	Places of Worship.
Dissenters	8,299	26
Church	6,764	23
Dissenting majority over Church	1,535	3

#### TABLE EXHIBITING REAL PROGRESS OF CHURCH AND DISSENT.

##### "NONCONFORMIST" CENSUS.

Nonconformist.		Established Church.	
Places of worship, 1872	26	Places of worship, 1872	11
" 1851	17	" 1851	7
Increase	9	Increase	4
Sittings, 1872	10,390	Sittings, 1872	5,080
" 1851	5,186	" 1851	3,895
Increase	5,204	Increase	1,185
Professed Increase:		Professed Increase:	
Places of worship	9	Places of worship	4
Sittings	5,204	Sittings	1,185
Increase of Dissent over Church:—Places of worship, 5; sittings, 4,019.			

##### CORRECTED CENSUS.

Nonconformist.		Established Church.	
Places of worship, 1872	26	Places of worship, 1872	23
" 1851	17	" 1851	7
Increase	9	Increase	18
Sittings, 1872	8,299	Sittings, 1872	6,764
" 1851	5,186	" 1851	3,275
Increase	3,113	Increase	3,489
Actual Increase:		Actual Increase:	
Places of worship	9	Places of worship	18
Sittings	3,113	Sittings	3,489
Increase of Church over Dissent:—Places of worship, 9; sittings, 376.			

#### [NOTES BY THE "NONCONFORMIST" ENUMERATOR.

The following are the notes sent by our Enumerator on the above "Revised Returns;" on the "Corrected Returns" of the Church Defence Institute (Gateshead Branch); and on the "Returns" which appeared in the *Nonconformist* of Dec. 4, 1872:—

1. As to the method adopted by the Church Defence Committee. Its enumerators measured in every case, "the area devoted to sitting accommodation, both on the ground floor and in galleries. Four square feet were allowed for every sitting, all being calculated on the same plan." This plan is all very well where a church is not regularly pewed; in this case, the only proper way is to actually count the sittings. Besides,

such a method as the "Church Defence Committee" has adopted tells much in favour of Church of England places with old-fashioned square pews, and much against Free Churchmen who economise all their space.

2. I pass over much in the Church Defence Committee's report, which is quite extraneous to the present inquiry, on which, however, much by way of counterpoise might possibly be said: e.g., number of parishes and clergy, churches going to be built, sittings going to be added, how many chapels are registered, number of sittings free, who superintend stations, &c., &c. The present inquiry relates only to this—buildings used for public worship and their accommodation.

3. The Church Defence report says, that the "Corrected Return" is meant solely to expose the falsehood of Mr. Miall's statistics. It is not parliamentary to speak of the written or spoken statements of public men as "falsehoods." If there are errors to be corrected—and nowhere are they so likely to occur as in complicated statistics—gentlemen call them errors, and correct them accordingly.

4. On the Returns for 1851.—It has been pointed out over and over again, that the *Nonconformist* newspaper is not responsible for these. To this, my Gateshead return, a note was appended with respect to the Church of England, which read thus:—"There is some serious error in 1851 returns. The increase in churches is much more than is here indicated." The 1851 returns are derived from Government documents. At the same time we cannot allow one denomination to correct them, unless they could be corrected for all, which is manifestly not possible after the lapse of twenty years. It is difficult enough to get statistics accurate for the passing hour; it is quite impossible for twenty years ago. Nor is any substantial injustice done, for it may fairly be presumed that the errors neutralise each other. For these reasons I restore as the right reading the *Government* return for the Church of England in 1851.

5. On the Church of England Returns for 1872.—I am not sure now but what it would have been better to have asked in the first instance some person in authority in the Church of England for its own return of places and sittings; but for many reasons it did not seem to me at the time well to do so. Indeed, it did not seem to me at the moment necessary, for I was able to secure the help of one high in official position in the borough, who might well be supposed either to have the information or to be able to procure it, and certainly had and has no sympathy with the movement for disestablishment or the special aims of the *Nonconformist*. Of that gentleman's integrity—were I free to mention his name—not one who knows him would doubt. I presume that his inquiry was not, however, sufficiently exhaustive. This was his return to me. In brackets I append for comparison the numbers of the Church Defence Institute, courteously forwarded to me through the *Nonconformist* by the secretary. From these numbers it will be seen that my estimate was in some cases above theirs, in other cases below. St. Mary's, 1,300 (1,216); Christ Church, 630 (624); Trinity, 300 (311); St. Edmund's, 400 (466); St. Cuthbert's, 600 (657); St. James', 600 (594); St. John, 500 (758) [this was a very serious error on the part of my informant]. Mission-rooms: Prince Consort-road, 250 (280); Warwick-street, 100 (I do not know which on Church Defence list answers to this); St. Paul's, Askew-road, 100 (74); Low Fell Schoolrooms, 300 (440). Total, as given to me, and by me, 11 places with 5,080 sittings.

Since writing the previous part of this note, No. 5, I have had the "Church Defence" return investigated and examined. I am now sure it would not have done to have consulted the Church "authorities" in the first instance. The Church defence "corrected return" includes lecture-halls, Sunday-schools, cottages, and cellars, in nearly all of which, which are additional to my original return, there is no preaching on Sunday; and the compilers have even gone so far as to include places which were certainly not places of worship at the time of the *Nonconformist* return. Full particulars on these points are herewith furnished to the editor. The unfairness of this is at once evident, when it is noted that neither lecture-halls in connection with the Free Churches, nor Sunday-schools, nor cottages, nor cellars, have been counted either in my returns, or in the "corrected" returns. Had they been, the Free Church side would have told a very different tale. As to the number of sittings, I have in my revision accepted the numbering of the Church Defence Committee. My original return was, after all, not so far out, considering that I had omitted one place; which error was more than counterbalanced by similar errors on the Free Church side.

6. On the Presbyterian return.—I estimated myself that the church belonging to the English Presbyterians would hold 600, I have now myself counted every seat, and find it seats exactly 500. The United Presbyterians are occupying at present a public hall. I was told by a public officer who might be well supposed to know, that it would hold 800. I have now had it measured, and calculate its accommodation to be exactly 324. My return is revised accordingly.

7. As to the Congregationalists.—I say 830, the Church Defence return gives 982 sittings. I adhere to my own statement. There were at the time my return was made a church holding 800, for in all cases I was instructed to include churches then building, and also a very small company meeting in the Constitutional Hall. Now, this hall will hold, so I am told, at least 150 persons. My instructions would justify me in setting down 150 for this place. Why did I not do so? Because from my own personal intimate knowledge of Congregationalism I knew that such a return would be fallacious. In this case I set down the average of the congregation, departing from the latter in obedience to the spirit of my instructions. I am myself a Congregationalist, and I mention it here to show how free my mind was from any unworthy bias. Instead of exaggerating my own denomination I set it down at least 120 below what I might have done.

8. As to the Baptists.—I was in error, not so much through a slip of the pen, as through a slip of the eyes. The Baptists have two places in Gateshead, but not for preaching. This last fact was recorded on my notes, but in making up my table I overlooked it, nor did I remark afterward the error, until my attention was called to it by the "Corrected Return."

9. As to the Wesleyan Methodists.—The minister of that body who obliged me with the return, maintains its accuracy as against that of the Church Defence Committee.

10. As to the Free Methodists.—I gave this body one place less than I ought: but the sittings have been most carefully re-counted with the result in the table.

11. New Connexion.—Through not knowing what places were and what not within the Borough, the minister of this church, who furnished the returns, failed to credit his denomination with two which he ought to have done. One chapel alone holds 1,200; yet the Church Defence Committee gives only 1,496 for five chapels.

12. Primitives.—I have had these carefully revised.

13. Roman Catholics.—The original number was furnished by a priest of that communion. I have myself this time numbered the sittings.

14. All others.—I adhere to my own figures.

15. I can scarcely hope that my revision of the "corrected" return will be acceptable to the other side. All I can say is, that there may be even now some minor errors in it, though I have taken infinite pains to guard against such; should the Church Defence Committee, however, not be satisfied, let there be a joint committee fairly formed, to go into the whole question, settling first what are, and what are not places of worship—and then secondly the principle on which sittings should be reckoned, where they cannot be literally and singly counted.

#### APPENDIX.

The following is a detailed list of the Church places of worship for Gateshead reckoned in the "Corrected Return" of the local Church Defence Committee, and sent to us by request. Following them are the remarks of our Enumerator. Those places printed in italics our Enumerator has omitted from "Revised Returns" for reasons given:—

#### LIST OF CHURCH OF ENGLAND PLACES OF WORSHIP AND SITTINGS IN THE MUNICIPAL BOROUGH OF GATESHEAD.

Parish of St. Mary.		Sittings.
1. St. Mary's Church		1,216
2. Christ Church		624
3. Christ Church Mission-room, Prince Consort-road		290
[This Mission was in my original return.]		
4. Barn Close Mission-room, William-street		189
[Retained; because preaching once a day on Sundays.]		
5. Pipewell-gate Mission-room		155
[Preaching on Sunday night (here retained on corrected list), also on Thursday night.]		
6. Union-lane Mission-room		91
[School service on Sunday; but there has not been any preaching there "for a long time." Information from the woman who keeps the place. Cannot ascertain date.]		
7. Powell's Aims Houses Cottage Service		30
[No preaching on Sundays; but there is on Tuesday evening.]		
8. Grosvenor-street Cottage Service		30
[A cellar kitchen. Preaching on Tuesday, but not on Sunday.]		
Parish of Holy Trinity.		Sittings.
9. Holy Trinity Church		311
10. Ellison School-room		283
[A school room close to the church. Sunday-school held there. It is nearly two years since any preaching, and then not on Sundays.]		
11. Swan street Cottage Service		95
[No preaching, no service of any kind on Sundays. Preaching on Tuesday evening. Bed, tables, and small shop where sweets, &c., are sold, all in same room.]		
Parish of St. Edmunds.		Sittings.
12. St. Edmund's Church		466
13. Mission-room		200
[Opened only a few weeks ago. When the "Nonconformist" returns were taken, there was no Church service there. The mission-room previously occupied is now pulled down, but there was not preaching in that, unless it was just for the time, when St. Edmund's Church was undergoing alterations.]		
Parish of St. James.		Sittings.
14. St. James's Church		594
15. St. James's Lecture Hall		104
[School twice on Sunday. Preaching on Wednesday evening. No preaching on Sundays.]		
16. Green Gate School		129
[Preaching on Wednesday, but none on Sundays. School on Sunday afternoon.]		
Parish of St. Cuthbert's.		Sittings.
17. St. Cuthbert's Church		657
18. High Team Cottage Service		25
[I retain this, though there is preaching only once a month on Sunday night.]		
19. Chawdean		30
My informant says:—"I have made inquiries respecting the room at Chawdean, but there does not appear any service to be held there, nor can I ascertain that there ever has been. There is a reading-room at Chawdean belonging to Team Colliery, which is most likely to be the one referred to, but there is no Church service held there nor in any other room in Chawdean, so far as I can learn; and I have got my information from a Churchman who has lived in this neighbourhood all his life."		
Parish of St. Paul.		Sittings.
20. St. Paul's Temporary Church		274
[Opened since Nonconformist returns were taken.]		
21. St. Paul's Mission Room		74
[A room which Mr. Wilkman, the minister (priest?) has recently taken, but there is no preaching in it yet, nor any kind of service.]		
Parish of St. John.		Sittings.
22. St. John's Church		758
23. Mission Room, Low Fell		440
Total		6,775
Calculated on a scale allowing four square feet per sitting.		



**HOME MISSIONARY SOCIETY.**

The FIFTY-FOURTH ANNUAL MEETING of the Society will be held (D.V.) on TUESDAY EVENING next, May 13th, in FINSBURY CHAPEL.

SAMUEL MORLEY, Esq., M.P., Treasurer of the Society, will take the Chair at Seven o'clock.

The Right Hon. the Earl of Shaftesbury; Thomas Lea, Esq., M.P.; Rev. Dr. Angus, President of Regent's Park College; Rev. J. Thain Davidson, of the Presbyterian Church, River-terrace, Islington; Rev. J. Morlais Jones, of Lewisham; Rev. Dr. McAulane, of Finsbury Chapel; Rev. W. M. Statham, of Hull; and John Crossley, Esq., of Halifax, have engaged to take part in the proceedings.

**LONDON MISSIONARY SOCIETY.**

SERVICES OF THE SEVENTY-NINTH ANNUAL MEETING OF THE LONDON MISSIONARY SOCIETY.

MONDAY, May 12th.

1. Morning.—Prayer Meeting at the Mission House, Blomfield-street, especially to implore the Divine blessing on the several services of the Anniversary, at half-past Seven o'clock.

2. Afternoon.—Annual Meeting of Directors and Delegates, at Three o'clock.

WEDNESDAY, May 14th.

1. Morning.—Surrey Chapel.—The Usual Annual Sermon will be preached by the Rev. John Kennedy, D.D., of Stepney. Service to commence at half-past Ten o'clock.

2. Evening.—Westminster Chapel.—A Special Sermon to Young Men and others will be preached by the Rev. Thomas Jones, of Swansea. Service to commence at Seven o'clock.

THURSDAY, May 15th.

Morning.—Exeter Hall.—Annual Meeting of the Directors and Members of the Society. Chair to be taken at Ten o'clock by John Crossley, Esq., of Halifax.

Speakers.—Revs. Dr. Halley, C. H. Spurgeon, E. Herbert Evans, of Carnarvon; S. Macfarlane, of New Guinea; and W. G. Lawes, of Savage Island.

LORD'S DAY, May 18th.

Sermons in various Metropolitan Chapels.

Tickets for the meeting at Exeter Hall may be obtained at the Mission House, Blomfield-street, Finsbury.

**YOUNG MEN'S CHRISTIAN ASSOCIATION.**

The ANNUAL BREAKFAST will be held (D.V.) at 165, ALDERSGATE-STREET, on TUESDAY MORNING, May 13th, 1873, at Six o'clock.

SAMUEL MORLEY, Esq., M.P., will preside, and will be supported by the Rev. W. B. Carpenter, M.A., Vicar of St. James's, Holloway; Rev. J. Thain Davidson, M.A., Islington Presbyterian Church; Rev. William Marshall, M.A., Cambridge-heath Congregational Church; Rev. William Brock, jun., Hampstead Baptist Church; Rev. R. C. Billing, M.A., Vicar of Holy Trinity, Louth.

Tickets, single, 2s.; double, for Lady and Gentleman, or Two Ladies, 3s. 6d.; may be obtained until Saturday, the 10th of May inclusive, of James Nisbet and Co., 21, Berners-street; Dalton and Lucy, 28, Cockspur-street; Hodder and Stoughton, 27, Paternoster-row; of the Book Society, 23, Paternoster-row; Elliot Stock, 62, Paternoster-row; Williams and Lloyd, 29, Moorgate-street; and until Noon of Monday, the 12th of May, at the Offices of the Association, 165, Aldersgate-street, E.C.

W. EDWYN SHIPTON, Secretary.

**ENGLISH CONGREGATIONAL CHAPEL-BUILDING SOCIETY.**

A CONFERENCE of Members and Friends, commemorative of twenty years' work, will be held at CANNON-STREET TERMINUS HOTEL (Room B), on TUESDAY, 13th inst.

Chair taken by JOHN CROSSLEY, Esq., of Halifax, at 5.30 p.m.

**IRISH EVANGELICAL SOCIETY.**

The ANNUAL MEETING of the Irish Evangelical Society will be held (D.V.) on WEDNESDAY EVENING next, May 14th, in FINSBURY CHAPEL.

CHARLES REED, Esq., M.P., Treasurer, will take the Chair at Half-past Six o'clock.

The Meeting will be addressed by J. C. Stevenson, Esq., M.P.; Rev. Donald Fraser, D.D.; Rev. G. D. Macgregor, of Paddington Chapel; Rev. C. Clemance, M.A., of Nottingham; Rev. R. A. Redford, M.A., LL.B., of Streatham Hill; and the Rev. E. Paxton Hood.

**ARMY SCRIPTURE READERS' AND SOLDIERS' FRIEND SOCIETY.**

The ANNUAL MEETING of the above Society will be held at WILLIS'S ROOMS, King-street, St. James's, on FRIDAY AFTERNOON, May 16th, 1873.

The Right Hon. the EARL OF HARROWBY, K.G., will take the Chair, at Three o'clock precisely.

The Rev. G. R. Gleig, M.A., Chaplain-General; General Bell, General Clarke, Lieut.-Gen. Sir W. Walker, Right Rev. Bishop Ryan, Rev. Canon Selwyn, D.D., Rev. Donald Fraser, D.D., and Rev. R. H. Halpin, M.A., have kindly promised to take part in the proceedings.

Tickets of Admission to be obtained at the Offices of the Society, 4, Trafalgar-square, W.C.

**EVANGELICAL CONTINENTAL SOCIETY.**

The ANNUAL MEETING will be held on TUESDAY, May 13, in the LOWER ROOM, EXETER HALL.

JAMES SPICER, Esq., J.P., in the Chair.

Signor Gavazzi, Pastor Schubert (Bohemia), Pasteur Cl. de Faye (Brussels), the Rev. J. R. McDougall (Florence), the Revs. Canon Burgess and T. W. Aveling, and G. H. Davis, Esq., LL.D., are expected to address the Meeting.

Chair to be taken at Seven o'clock.

TWO HUNDRED GUINEAS are offered to the Manchester National Society for Women's Suffrage, by Two Friends, on condition that the remainder of the Sum of Two Thousand Guineas is promised during the month of May. The Committee earnestly appeal to the friends of the cause for aid in raising the above sum. Donations of any amount will be gratefully received.

LYDIA E. BECKER, Secretary.

23, Jackson's-row, Albert-square, Manchester.

**COLONIAL MISSIONARY SOCIETY.**

The THIRTY-SEVENTH ANNUAL MEETING of the COLONIAL MISSIONARY SOCIETY will be held in FINSBURY CHAPEL on THURSDAY, May 15th, 1873, at 6.30 p.m.

The Rev. THOMAS BINNEY, LL.D., will preside.

Addresses will be delivered by the Revs. J. C. Harrison, E. Paxton Hood; D. Nimmo, late of Melbourne, Victoria; F. Allport, Esq., and it is hoped by the Rev. John Graham, of Sydney, New South Wales.

JAMES SPICER, Treasurer.

ALEXANDER HANNAY, Secretary.

**MISSIONS TO CHINA.**

THE ANNUAL MISSIONARY MEETING OF THE PRESBYTERIAN CHURCH IN ENGLAND

WILL BE HELD (D.V.) ON THE EVENING OF WEDNESDAY, 14th MAY, IN EXETER HALL, AT SEVEN O'CLOCK, THE EARL OF KINTORE IN THE CHAIR.

The following Gentlemen will take part in the meeting:—

DR. JAMES L. MAXWELL, from Formosa; REV. WILLIAM MACGREGOR, of Amoy; REV. J. OSWALD DYKES, D.D.; REV. DONALD FRASER, D.D.; REV. R. S. DRUMMOND, D.D.; and REV. T. MACPHERSON, of Liverpool, Moderator of Synod.

Tickets may be obtained from the Office-bearers of the Presbyterian Churches in London.

**BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS. THIRTIETH ANNIVERSARY.**

On MONDAY, May 12th, the ANNUAL MEETING will take place in FREEMASON'S HALL, Great Queen-street, Lincoln's-inn-fields.

The Chair will be taken at Half-past Six p.m., by LORD ALFRED SPENCER CHURCHILL.

The Revs. W. Haslam, of Curson Chapel, Curson-street, Mayfair; G. T. Perks, M.A., Secretary of the Wesleyan Missionary Society; R. D. Wilson, of Craven Chapel; D. A. Herschell, of Loughborough-park Chapel, Brixton; H. Liebstein, Esq., Barrister-at-Law, and other Gentlemen are expected to address the Meeting.

Tickets may be had at the Society's Office, 96, Great Russell-street, Bloomsbury.

VIENNA EXHIBITION.—The Committee of the RELIGIOUS TRACT SOCIETY have pleasure in informing their Subscribers and the Public that they have succeeded in establishing a Depot at No. 6, Kärnthner Ring, Vienna, nearly opposite the Opera House, where ample supplies of BOOKS and TRACTS in all Languages may be obtained.

**BRITISH AND FOREIGN SCHOOL SOCIETY.**

The SIXTY-EIGHTH GENERAL MEETING of this Society will be held on MONDAY, May 12th, 1873, in the LARGE SCHOOLROOM, Borough-road.

The Chair will be taken by the Right Honourable the EARL RUSSELL, K.G., at Twelve o'clock.

The Borough road College and Schools will be open to visitors from 10 a.m. to 12 noon. Tickets may be obtained by application at the Society's House, Borough-road.

ALFRED BOURNE, Secretary.

**MANCHESTER NEW COLLEGE, LONDON.**

The SCHOLARSHIP EXAMINATION, heretofore advertised to be held at UNIVERSITY HALL, GORDON SQUARE, London, W.C., on the 14th May, will be held instead on THURSDAY, May 15th, and two following days, at 9 a.m.

For further particulars apply to

R. D. DARBISHIRE, Esq., B.A.,

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Rev. CHARLES BEARD, B.A.,

13, South Hill-road, Liverpool.

**CONGREGATIONAL PASTORS' RETIRING FUND.**

The FOURTEENTH ANNIVERSARY of this Fund will be held on WEDNESDAY, May 14th, at 18, South-street, Finsbury, E.C.

JOHN KEMP WELCH, Esq., J.P.,

will take the Chair at Half-past Three o'clock.

ROBERT FERGUSON, Secretary.

April 28th, 1873.

HELP GREATLY NEEDED.—THE ALEXANDRA ORPHANAGE for INFANTS, Hornsey Rise, is greatly in WANT of FUNDS. It has 116 infants under care, but there is ample room for 200. It is intended for 400. THE CHARITY HAS NO ENDOWMENT, NO FUNDED PROPERTY, BUT DEPENDS ENTIRELY UPON BENEVOLENT SUPPORT. At the present time, consequent upon high prices, the Committee are in great difficulty for want of funds.

Contributions are very earnestly solicited, and will be thankfully received.

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